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ABSTRACT

Presidential effectiveness is considered in the context of decision-making that shaped the mission of certain midwestern colleges as they moved toward adopting the American research university mission. The issue is strategic success: the extent to which presidents at a time of opportunity or adversity made decisions that led the college to success. Significant outcomes from presidential effectiveness studies and essays written during the past 25 years are reviewed. Attention is also directed to results of a historical investigation (1842-1980) of 20 strategic policy decisions at three private church-related universities (University of Notre Dame, Loyola University of Chicago, and DePaul University) that showed how presidents significantly changed the aims of their institutional mission. The associated decision-making styles are also addressed (charismatic, consensus, incremental, and "garbage can"). It is posited that the assessment of presidential strategic management--as opposed to administrative and operational decision-making--requires a historical analysis of actual policy decision-making rather than one-time attitudinal studies. Seventy-five footnotes are appended. (SW)

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IN THE ACADEME

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Praises and complaints about effective leadership seem endemic to the presidential office within American higher education. Larger than life characters to disemboweling critiques comprised a vast presidential genre during the first half of the twentieth century.¹ One of the most devastating essays, Thorstein Veblen's The Higher Learning in America (1918), branded American university presidents "captains of erudition," linking them to turn of the century robber barons. On the other hand, contemporary presidential leadership studies have succeeded generally in moving beyond such polemicist diatribes. Yet perhaps no other office within the administration of higher education attracts so many adamant supporters and determined adversaries, both armed with research studies. Usually, such efforts have adopted attitudinal surveys as the methodology of choice to characterize the state of presidential effectiveness. Rarely have higher education researchers employed a historical method. In hopes of providing a "deeper" look at the quality of presidential effectiveness, this study analyzes presidential decision making which shaped the mission of certain midwestern educational institutions as they moved toward adopting the American research university mission. Such effective presidential leadership thus may be determined by the extent to which presidents at the time of opportunity or adversity made decisions that led their institutions to survive and embody the attributes of this ideal. In this sense, it is a study of the strategic successes rather than the administrative failures of presidential activity.

This paper has four objectives. First, it discusses the significant outcomes from presidential effectiveness studies and essays during the past 25 years which may be differentiated into two opposing groups. Second, it describes the results of a historical investigation of 20 strategic policy decisions at three private church-related universities, namely, the University of Notre Dame founded by the Congregation of Holy Cross, Loyola University of Chicago established by the Society of Jesus, and DePaul University begun by the Congregation of the Mission, between 1842 and 1980 which showed how presidents significantly changed the aims (e.g., teaching, research, public service, religious apostolate--all policies related to religious concerns within an organizational setting) of their institutional missions. Third, it examines the decision making style, that is, charismatic, consensus, incremental, and "garbage can", associated with these decisions which the presidents used to achieve their objectives. Fourth, it posits that the assessment of presidential strategic management--as opposed to administrative and operational decision making--requires a historical analysis of actual policy decision making rather than one-time attitudinal studies which reflect only the conditions associated with higher education during a particular period, with selected collegiate and university settings, or with the idiosyncratic behavior of an office holder.

I.

Cries about the paucity of research on presidential leadership (Vroom, 1984) and demands for a better understanding of the presidency (Riesman, 1982) point to the need for further inquiry about presidential effectiveness within the academe. In large part, these calls stem from the

continuing split among commentators and researchers about the executive success of the presidency within higher education. This problem has its contemporary origins with Stoke's The American College President (1959). He maintained that the president's major task centered on clarifying the college or university's purposes and finding the means to achieve them. Ideological camps quickly formed. Dodds (1962) countered by denigrating presidential effectiveness because of its associated administrative duties; Kerr (1963) supported by claiming presidential mediatorship as executive success. The upheavals of the late 1960s led Hodgkinson and Mayhew (1971) to endorse the ineffectual position. They described the presidency as being severely weakened, given the presidents' failure to govern their institutions. This position held sway after the pivotal study of Cohen and March, Leadership and Ambiguity (1974), which asserted that presidents are ineffectual in shaping the long-term position of their institutions. Their investigation undermined the assumption that presidents had the power to make decisions. Mayhew and Glen (1975), Dressel (1976), and Cowley (1980) concurred with contemporary and historical data. On the other hand, others took exception to this emerging ineffectual concept of the presidency. Blau (1973) claimed presidents decisively influenced the fate of their institutions. Baldrige (1978) agreed claiming presidents had enormous power, although he pointed to the forceful influence of external factors. Nevertheless, recent studies (Cleary, 1979; Benezet, Katz, Magnusson, 1981; Riesman, 1982; Kauffman 1980, 1984) point to presidential leadership as crucial to the college or university's future. They further criticized Cohen and March's inquiry as having an episodic character and as being too abstract in its research findings. This divergence of grounded research and nuanced opinion has continued with little

prospect of resolution, although the five-year presidential study being conducted by the Institutional Leadership Project at Teachers College under the National Center for Post-Secondary Governance and Finance promises new insights about the presidential role. In all these efforts, minimal historical analyses have been employed to assess the effectiveness of presidential leadership.

II.

To resolve this bifurcated research dilemma, this study overcame many of the limitations of the previous research by analyzing the presidential decision making of 46 administrations at three universities for approximately 150 years. It differentiates strategic policy decisions from administrative and operational policy decisions within the presidential span of control. These decisions were determined by their effect on the aims of the institutional mission. By using a historical investigation of policy development within and across institutional settings, this study describes how presidents shaped the missions (i.e., teaching, research, public service, and apostolic aims (Millett, 1976; Goodchild, 1984, 1985, 1986). In this sense, institutional purposes did not develop arbitrarily, but came about as college and university presidents established policies which affected the entire institution. Such decisions are called strategic policy decisions according to decision making and management theory (Mintzberg, 1978, 1979; Shirley, 1978).

An overview of some terminology, methodology, and selected policy decisions, is necessary. Three key terms associated with this investigation need to be defined. First, John D. Millett's definition of the mission of a postsecondary institution is most cogent: "the mission of a

college or university is a determination of purposes in light of the external environment, realistic choice, and available resources."² Second, following business theory, policy may be defined as "broad guides for managers, supervisors, and other employees for the achievement of objectives."³ Major policy decisions are thus defined as those official decisions made by individuals, administrative groups, or governing bodies which concern the institution's "major goals and priorities, its general strategies for achieving them, and its strategies for obtaining the resources needed to achieve them."⁴ These types of decisions will be referred to as strategic policy decisions.

Third, Robert Shirley in his paper, "Strategic Decision Making in Colleges and Universities" (1981), developed one of the most inclusive sets of criteria for a strategic policy decision:

. . . strategic decision must (1) be directed toward defining the institution's relationship with its environment, (2) affect the organization as a whole, (3) be multifunctional in character, i.e. depend on input from a variety of functional areas, and (4) provide direction for and constraints on all administrative activities throughout the institution.⁵

Since this study is a historical analysis of how strategic policy decisions affect institutional missions, the definition and criteria for a strategic policy decision are more focused on how these decisions affect the functioning of an institution in its internal and external environment, i.e., how the four aims of its mission came about as the leadership interacted with the environment. This is known as an effectiveness approach in defining strategic decision making. In other words, policy decisions are thus classified as strategic, if they create or cause a major change in the aims of the mission or organizational structure of a university. In this sense, a strategic policy decision describes those pivotal decisions which charter the institutional enterprise or cause its

alteration.⁶ Following Balderston's idea of constitutional decisions or Anderson and Mintzberg's strategic decisions,⁷ a strategic policy decision must satisfy at least one of the following criteria:

1. establish or create a major change in the institutional charter,
2. produce a major change or expansion in the direction of the institution's educational aims or purposes (e.g., teaching, research, and public service),
3. produce a major change in the religious aim or purpose of the institution (if this is applicable to the type of institution), and
4. produce a major change in the governance pattern of the institution.

Such criteria would designate the following decisions as strategic policy decisions: the rechartering of an institution from a college to a university, a change in governance from a clerical board of trustees to a lay board of trustees, and a major change in curriculum by instituting a new comprehensive plan of studies.

Since this type of historical policy analysis is rather recent, some initial attempts have been misleading, such as, LaRue T. Hosmer's Academic Strategy. He claimed to study the academic strategy made by three universities, namely, Manchester University, Vanderbilt University, and York University, to develop business schools. From Shirley's and my perspective, these decisions were really administrative decisions, that is, middle level policy. They were not strategic policy decisions because they did not create or alter the academic direction of an institution. While they were top management decisions, they did not affect the entire or substantial part of the institution.⁸ Rather these actions may be classified as administrative or middle-level decisions, which extend the values or mission formulated within a strategic policy decision.⁹ They

are not described at length in this investigation because they are more germane to institutional history rather than a strategic policy study. They are sometimes mentioned because they show how the strategic streams are linked to downward policy development within the institution. Examples of administrative decisions are the establishment of new educational divisions or departments within an institution.

Furthermore, this investigation is more than just a study of several strategic policy decisions. It describes the analysis of the formation of strategic policy decision streams at three universities. By analyzing a series of such decisions from insights of business theory, a complete picture of an institution's evolving mission may be discerned. Henry Mintzberg's article, "Patterns in Strategic Formation" (1978), represents one of the first attempts to describe the evolution of strategic policy formation within a corporation or a government.¹⁰ He investigated the intended and realized strategies which directed Volkswagenworks from 1920 to 1974 and the United States' strategy in Vietnam from 1950 to 1973. In this latter respect, he discussed how decision makers often intend to enact a certain strategic policy decision, but new environmental influences force them to make another decision. This dialectic between intention and actuality in strategic policy decisions plays an important role in their development. Concerning the concept of policy formation, Frank T. Paine and William Naumer in their work, Organizational Strategy and Policy, stated the most useful definition for this study.

. . . policy formation includes making and interrelating of decisions on the use of limited resources with potential opportunities, risks, and threats in a changing, uncertain environment. On the basis of information about such environmental factors and taking into consideration personal values or self-interests of top managers and/or "influentials" in the organization or associated with it in some way, decisions are made on the basic mission or direction of the organization. The mission may be described as

the scope of operations in terms of product and market or of service and client. . . . Deciding upon the basic mission is a fundamental component in policy formation.¹¹

An important distinction should be made between strategic policy decisions and strategic events. Although strategic events either in the internal or external environment may cause change in the mission or structure of the institution, e.g., fortunate occurrences, the decline of a specific clientele, political intervention, natural disaster, etc.,¹² they should not be confused with strategic policy decisions. These are official decisions made by the top administrators or governing bodies affecting the institution's entire orientation. This investigation describes only these latter types of phenomena. These decisions sometimes require a great deal of planning; in this sense, strategic planning may lead to strategic policy decision making. This investigation is the first attempt in the study of higher education to analyze the stream of strategic policy decisions and their effect upon the mission and characters of three universities.

Moreover, what are the dynamics which bring about strategic policy decision making? Organizational theorists have described various theories to account for organizational change. From an internal perspective, Clark has argued that change has come about through the creation of internal forces which produce an "organizational saga."¹³ From an external perspective, Katz and Kahn have argued that major organizational change occurs in reaction to external forces:

. . . organizations and other social structures are open systems which attain stability through their authority structures, reward mechanisms, and value systems, and which are changed primarily from without by means of some significant change in input. Some organizations, less open than most, may resist new inputs indefinitely and may perish rather than change. We would predict, however, that in the absence of external changes, organizations are likely to be reformed from within in limited ways. More drastic or revolutionary changes are initiated or made possible by external forces.¹⁴

While both factors account for change within the organization, the history of strategic change within universities seems to happen with the coming of external threat.¹⁵ After its advent, the governing structures within the organization comprise to confront the issue or problem.

Finally, strategic policy decisions which cause the expansion or contraction of an institution occur as a political process of individual or collective choice.¹⁶ Following decision theory, this investigation notes four types of decision making in this process which bring about strategic policy change: (1) charismatic (single) decision making, (2) consensus (collegial) decision making, (3) logical incremental (coalitional) decision making, and (4) the "garbage can" (dysfunctional) decision making. Charismatic decision making denotes the strong leader who succeeds in instituting decisions by his or her own determination. Consensus decision making describes the type of decision making made by the collegial decision of a group.¹⁷ Logical incremental decision making describes the gradual, rational, piecemeal decisions made over a long period of time within different parts of the organization which eventually result in strategic change.¹⁸ Lastly, the "garbage can" (dysfunctional) decision making occurs when inertia, partial, or erratic attention to decisions produce ineffectual or wasteful change within the organization.¹⁹ These patterns of decision making are indicative of the mechanisms which bring about strategic policy decisions. They will be noted in each decision to characterize the type of strategic policy decision making which occurred.

Strategic Policy Decision Analytic Methodology

A Strategic Policy Decision Analytic Methodology has been created to aid in the selection and interpretation of past strategic policy decisions. This process enables the investigator to identify and analyze the integral components of each policy decision and evaluate its effect on the mission and structure of the institution. While policy analysis has been considered a planning function,²⁰ this investigation used such insights to develop a model for analyzing past strategic policy decisions which shaped the mission and organizational structure of each university. This Strategic Policy Decision Analytic Methodology consists of five steps:

1. Selection of strategic policy decisions within the corporate history of an institution;
2. Analysis of each strategic policy decision according to the Strategic Policy Decision Investigative Technique;
3. Comparative assessment of the strategic policy decisions and phases of mission development with other institutions;
4. Conduct indepth interviews with significant administrators who have knowledge of these strategic policy decisions; and
5. Subject final report on the institution to review of top campus leaders for their assessment.

First, the researcher selects certain strategic policy decisions within the institution's history according to the criteria described in the above terminology section. For this study, strategic policy decisions are policy decisions made by the governing and top administrative groups in which substantial change has occurred in either the mission or the organizational structure of the institution under study. Such examples include: the change from a college to a university, the creation of a university senate with governing powers, the removal of mandatory religious instruction from the curriculum, etc. This selection is achieved by reviewing all major documents and institutional histories. After select-

ing these decisions, the researcher develops a preliminary report and discusses his choices with top administrators to further evaluate their importance in the institution.

Second, the chosen strategic decisions are each critically analyzed according to a Strategic Policy Decision Investigative Technique. This technique consists of two investigative phases. The first phase is an interpretive sequence according to the norms of policy and historical analyses. Such a list includes: (1) the identification of major antecedent internal and external environmental pressures, (2) the internal recognition of an issue or problem at the institution, (3) the rise of parties affected by the problem or issue from within or without the institution, (4) proposals developed to remedy the issue or problem, (5) the rise of proponents or detractors for various solutions advanced to resolve the issue or problem, (6) the selection of the solution from among the possible alternatives to resolve the issue, (7) the implementation of this decision to resolve the difficulty. Each of these stages in the evolution of a strategic policy decision is further conditioned by the external or internal environment. Various events may arise to change the content or progression of these decisions based on the severity of the threat to the institution.²¹ Interpretive guidelines thus describe each of the phases, namely, background, choice, and implementation, of the decision cycle in a strategic policy decision.

Linked with these interpretive guidelines, the researcher uses an evaluative sequence to determine the leadership's values, the outcomes of the strategic decision, the effect this decision has on the mission of the institution, and its role in producing its distinctive characteristics. Each of these assessment steps discloses significant insight into the

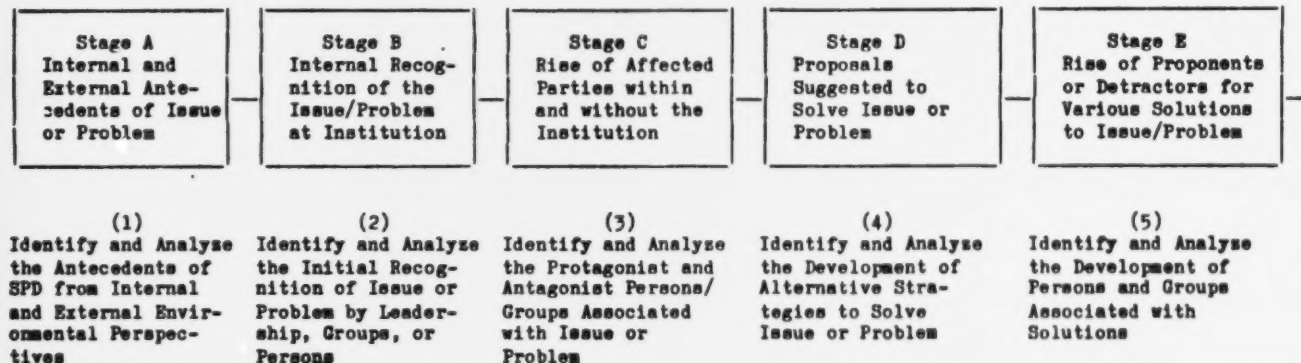
rationale behind the growth of these institutions. Eighth, the investigator describes the leadership's values in their decision making. An analysis of these values then compared to their activities in the implementation stage discloses the ideal or real quality of the leaders' values. Did the campus leader or group allocate personal or institutional resources to operationalize these values within the institution? Ninth, the researcher describes the short- and long-term outcomes of the strategic policy decision within the institution. How did this decision affect governance patterns, academic programs, faculty composition, student affairs, etc.? Tenth, the researcher evaluates how each strategic policy decision created or affected the on-going functioning of the aims within the mission of the institution. Since the mission of a university is complex, that is, composed of various interwoven aims or purposes, the researcher describes how the initiation or change in the aims of the mission by these policy decisions happens. In this way, the different shifts in the mission of the institution may be determined. For example, an evaluation of the educational and apostolic aims contributes essential insights about the nature of the relationship between the sponsoring religious community and its institution in a church-sponsored university. Figure 1 describes this technique created to analyze each strategic policy decision under consideration.²²

Three analyses complete the Strategic Policy Decision Analytic Methodology. The third step describes the comparative aspects of this investigation. By comparing and contrasting these decisions in all three universities, the investigator may describe the forces and values which influenced the development of the group. By comparing the results of these strategic policy decisions at each institution, the researcher

I. Interpretive Sequence of a Strategic Policy Decision

A. Background Analysis Phase

B. Choice Analysis Phase



Interpretive Sequence (continued)

II. Evaluative Sequence of a Strategic Policy Decision

C. Implementation Analysis Phase

A. Assessment of Values

B. Assessment of Outcomes

C. Assessment of Mission

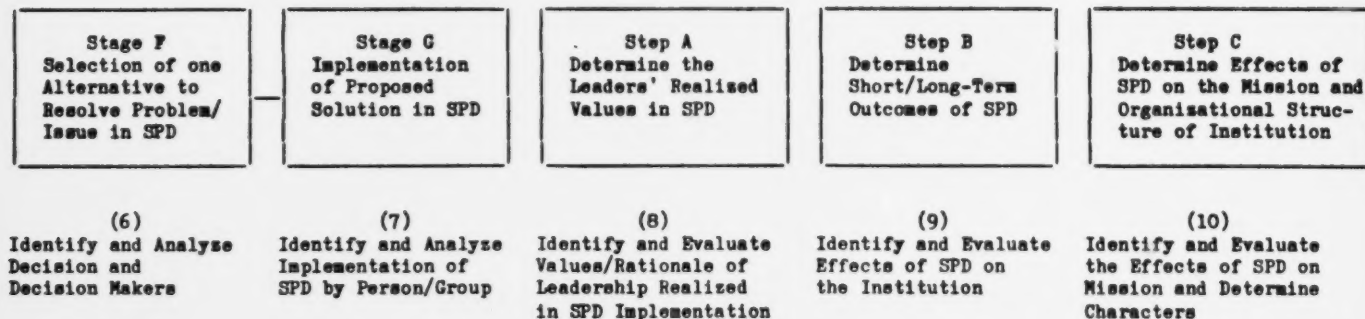


FIGURE 1: A STRATEGIC POLICY DECISION (SPD) INVESTIGATIVE TECHNIQUE

discerns the institutional mission models and the distinctive characteristics of each institution which describe Catholic higher education. In the fourth step, interviews are conducted with top administrators who may have knowledge of the strategic policy decisions or have great familiarity with the institution. In the fifth step, a review of a final report which describes the strategic policy decisions in a narrative form by top administrators at each institution allows for additional feedback. Subjecting the strategic policy formation of an institution to this methodology thus reveals the dynamic forces which have moved these institutions from their collegiate foundations to doctoral granting universities.

Strategic Policy Decisions at Each University

This investigation scrutinized the strategic policy formation at each institution. The strategic policy decisions at the University of Notre Dame are:

1. The Congregation of Holy Cross under the leadership of Edward Sorin, C.S.C. founds the University of Notre Dame with an elementary program in 1842.
2. President Sorin institutes a collegiate curriculum in 1848 which led to the awarding of Notre Dame's first baccalaureate degree.
3. President James A. Burns, C.S.C. decides to eliminate the preparatory secondary studies program at Notre Dame in 1920 which enabled collegiate studies to develop fully within the institution.
4. President Burns establishes an earned doctoral program in 1920 which inaugurated the research aim of the university.
5. President Burns decides to introduce required religion courses into the curriculum in the fall of 1920 to accentuate the academic study of theology.
6. President Matthew J. Walsh, C.S.C. decides to build residence halls to restore Notre Dame's residential program in 1922.
7. President Theodore M. Hesburgh, C.S.C. and the Holy Cross community decide to alienate Notre Dame's \$100 million property from the Roman Catholic church and to reorganize the governance structure of the university in 1966.

The strategic policy decisions at Loyola University of Chicago are:

1. The Society of Jesus under the leadership of the Reverend Arnold Damen, S.J. charters St. Ignatius College in 1870.
2. President Alexander J. Burrowes, S.J. recharter the institution from St. Ignatius College to Loyola University in 1909 with the development of its law and medical schools.
3. Graduate Dean Austin G. Schmidt, S.J. with the approval of President William H. Agnew, S.J. establishes a doctoral program in the Department of Education in the 1927-1928 school year.
4. President James F. Maguire, S.J. decides to build a hospital to save the academic reputation of Loyola's medical school in 1959.
5. President Raymond Baumhart, S.J. reorganizes the board of trustees in 1971.

The strategic policy decisions at DePaul University are:

1. The Congregation of the Mission founds St. Vincent's College in 1898 under the leadership of Thomas J. Smith, C.M.
2. President Peter Byrne, C.M. recharter St. Vincent's College as DePaul University in 1907 which led President Francis McCabe, C.M. to develop professional schools of law, music, and commerce.
3. President Francis V. Corcoran, C.M. reinstitutes mandatory religion courses in the curriculum in 1932.
4. President Comerford J. O'Malley, C.M. accepts Rome's decision to erect canonically DePaul University as a Catholic university in 1957.
5. Vice President John T. Richardson, C.M. with the approval of President John R. Cortelyou, C.M. inaugurates doctoral studies between 1963 and 1967.
6. Vice President Richardson institutes a comprehensive curricular change to form a new Vincentian undergraduate general education and values-oriented course of studies between 1964 and 1967.
7. Provincial James A. Fischer, C.M. and President Cortelyou reorganize the board of trustees as the agent of university policy control in 1967.
8. Vice President Richardson with the approval of President Cortelyou decides to rescind DePaul University's canonical Catholic status within the Roman Catholic church in 1972.

Data and Analyses

Primary and some secondary historical data were found in ten established archives and five repositories at universities, religious communities, and the Archdiocese of Chicago. Generally, this researcher had complete access to archives and some internal files at all three institutions, although some restrictive policies at two of the universities forced some curtailment in researching various aspects of these universities.²³ Interviews with members of the institution's administration, board of trustees, and religious superiors provide further information about documentation and events. An open-ended interview schedule, structured around the primary concerns of this investigation was created to further assist in the selection of critical events and their interpretation.²⁴ Documentary source and interview data thus assist the researcher in discerning, describing, and interpreting how strategic policy decisions created the mission and character of these universities. By examining the antecedent, internal, and consequent elements of policy decisions, this investigation portrays the strategic decisions in narrative form.²⁵

III.

It would be impossible to provide the full analysis of the streams of strategic policy decisions found at these three universities for this paper (Goodchild, 1986). An attempt is made to summarize each of the twenty strategic policy decisions chosen in this investigation to demonstrate how presidential decision making brought about the mission of these institutions, which differentiated five developmental periods within Catholic higher education in the Midwest.

The Continental School: The University of
Notre Dame, 1842-1848

The first strategic policy decision concerning the University of Notre Dame occurred in October 1842. The Reverend Edward Frederick Sorin de la Gaulterie (1814-1893) and six French religious brothers of the Congregation of Holy Cross accepted the Very Reverend Celestin Guynemer de la Hailandière's (1798- 1882) offer as bishop of Vincennes, Indiana to establish a college near South Bend, Indiana.²⁶ While Sorin had intended to open a boarding school at the brothers' first primary school at St. Peter's church near Vincennes, Hailandière prohibited this development because their action would have threatened the viability of the nearby Eudist College of St. Gabriel.²⁷ Instead, he offered them 524 acres of land near South Bend which had been reserved for a college foundation to a religious community,²⁸ if they could establish such an institution within two years. Sorin and the brothers agreed and accomplished this task to Hailandière's satisfaction. This consensus decision has strategic importance because it led to the chartering of the University of Notre Dame which became one of the major Catholic educational foundations in the United States, preceded by only Georgetown College in 1791 and St. Louis University in 1821.

Sorin and the brothers began a pensionnat, a French elementary boarding school, which offered instruction in the basic skills, such as, reading, writing, mathematics, agriculture and vocational instruction, etc. at Notre Dame du Lac in 1842. Similar to a French collège except for a course of studies in classical languages, this school taught these subjects in a secular fashion following the laws of post-revolutionary France. Prayers did not begin the classes.²⁹ Nor were there any religion courses in the daily curriculum. However, the boarding program provided the means

for the religious community to teach religious doctrine through catechetical classes and to inculcate religious practice through compulsory devotions and liturgical services. Thus, day students received a rather secular education compared to the boarding students. Since many of the day students were not Catholic, this policy respected their religious beliefs. Thus, the mission of the University of Notre Dame during its first developmental period comprised an instructional and a religious apostolic aim. Since Sorin and the Holy Cross brothers generally replicated the French model from the Holy Cross mother house and college in LeMans, France, the mission of the University of Notre Dame may be characterized as the Continental school. Moreover, they obtained a university charter from the State of Indiana in 1844 which permitted them to grant baccalaureate and professional degrees. With the possibility of obtaining 375 more acres of land, Sorin asked Bishop Hailandière in 1847 to approve this state charter with his own episcopal seal and authority.³⁰ This "Catholic charter" nominally placed the university under the sponsorship of the diocese. While the early missionaries of the Holy Cross community focused on the elementary educational and religious needs of the American Catholic and non-Catholic frontier population in the Middle West, these actions prompted others to construe grander educational designs. Bishop Hailandière perceived their program as having a French collegiate orientation. Later, John D. Defrees (1810-1882), an Indiana state senator, who gained a state charter for the school envisioned a university in the making. These external aspirations set a course which the Holy Cross leaders at Notre Dame took as their guide in developing the institution's future academic and religious programs. Sorin began to realize that this pedagogical approach failed to meet the educational needs of the students. This development led to the next shift in the mission of the institution.

The Nineteenth Century American Catholic
Religious College, 1848-1907

As the Holy Cross, Jesuit, and Vincentian communities grew with the addition of European missionaries and American candidates during the mid-nineteenth century, they acquired members capable of teaching the Greek and Latin classical curriculum. Since French Catholic educational institutions were only beginning to experiment with this type of higher learning after an absence of some fifty years because of the French Revolution and the ensuing educational policies of the Republic, the leaders of American religious communities turned toward the older Jesuit Ratio Studiorum or improvised their own classical plans as they initiated collegiate studies. American Catholic leaders thus created collegiate programs which included both preparatory or secondary and higher education curricular characteristics.³¹ These institutions had two objectives rather than the singular one which characterized their earlier efforts: the education of Catholic youth and the preparatory seminary or theological studies for candidates for the priesthood. Not until the beginning of the twentieth century did Catholic colleges separate these secondary and collegiate educational programs as larger Catholic student populations and American educational innovations demanded organizational revisions. On the other hand, American higher education had begun already to differentiate collegiate from professional and research-oriented graduate studies by the 1870s.³² Not until the turn of the twentieth century were Catholic institutions prepared to offer professional graduate education, usually through affiliated professional schools. Philip Gleason accurately assessed this Catholic curricular differentiation when he claimed Catholic higher education generally followed the pattern of other American colleges and universities only with a chronological lag.³³ Furthermore, American universities moved beyond sectarian

religious and moral commitments: beginning first at Harvard in the 1820s, exemplified after the Civil War by the new land grant universities, and evidenced in the 1870s by the research-focused institutions such as Johns Hopkins University and Cornell University.³⁴ However, Catholic institutions during the second stage of their North American mission developed stronger sectarian policies which engendered intense religious pedagogies. They happened for four reasons: (1) the rise of Nativism and the growing Protestant orientation of the public schools, (2) American Catholic hierarchical mandate subsequently fused the teaching of religion and academic subjects, (3) Catholic students being predominantly youths who took secondary studies, and (4) graduate research-oriented studies were not actually offered. In this respect, Catholic higher education mirrored the concerns and patterns of the old-time college or nineteenth century denominational college rather than the emerging American university.³⁵ During the remainder of the nineteenth century, three strategic policy decisions, namely, the curricular changes at the University of Notre Dame in 1848, the founding of St. Ignatius College in 1870 by the Society of Jesus in Chicago, and the founding of St. Vincent's College by the Congregation of the Mission in 1898 on the north side of Chicago, brought Catholic collegiate education to the Midwest.

By 1846, Sorin realized Notre Dame's French pedagogical and curricular approach failed to meet the learning needs of their students. In a charismatic decision making style, he decided to use part of the Jesuit Ratio Studiorum from Georgetown College and St. Louis University and to adopt their Greek and Latin classical collegiate texts to revive Notre Dame's instructional program. In this way, the president established its instructional aim as a collegiate institution. This Americanization program

began when Sorin requested the other two Holy Cross clerics to teach these types of courses besides their ministry to the growing number of rural congregations. When intense episcopal pressure from the new bishop of Fort Wayne in 1850s for his own parishes forced Sorin to renounce these rural congregations, the president acting as the regional religious superior reorganized the American Holy Cross clerical ministry to concentrate solely on the education of youth. With this new manpower, Sorin enlarged Notre Dame's curriculum with the addition of scientific studies in the 1850s which laid the foundation for the university's future research aim. His later administration further granted "in course" master of arts degrees and law degrees which remained primarily a secondary sequence until after the turn of the century. Besides the educational enhancement of Notre Dame's mission, Sorin changed the manner of its religious apostolate.

Notre Dame's religious apostolate assumed a new American orientation during its second developmental period. While maintaining the moral and religious discipline patterned after the French residential system, Sorin grew less receptive to non-Catholic students and less tolerant of their religious convictions during this period as the Nativist movement and American pedagogical ideas associated with the denominational college became an increasing part of the administration's political and pedagogical orientation. In both these actions, Sorin's value of a pragmatic pedagogy in Notre Dame's educational aim and a value for Catholic doctrinal educational and devotional practice in its apostolic aim brought about a revision of the university's mission. In this way, the University of Notre Dame typified what may be called the nineteenth century American Catholic religious college from 1848 to 1905. The effect of these educational and apostolic decisions was so profound that Sorin revised the Holy Cross

clerical objectives to education and expanded the brothers' aims to include manual labor. Thus, the Holy Cross provincial had distanced his community through this Americanization program from the original plan of the community which the Reverend Basil Moreau, the founder of the Congregation of Holy Cross, had espoused. Establishing Catholic collegiate institutions became the main apostolic work of the American Holy Cross community during the nineteenth century. While Sorin had received Pius IX's personal mandate to make the study of religion the most important discipline within the curriculum, the president retained the French tradition of keeping this aspect of Notre Dame's religious apostolate within the residential system.

The third strategic policy decision of this study concerned the future Loyola University of Chicago. After a year of determined effort, the third bishop of Chicago, the Right Reverend Anthony O'Regan (1809-1866), succeeded in convincing the Society of Jesus to establish a Jesuit community within the city by March 1857. The Reverend Arnold Damen, S.J. (1815-1889) chose a site on the west side of Chicago for the first Jesuit house in the spring of 1857. He based his decision upon the potential financial support from the large Catholic population in the area and the availability of enough land to build a church, a parish school, and a college.³⁶ While he quickly began these first two projects, permission to found the college was harder to secure. Over the years, Damen requested frequently his superiors and consultors within the Society to endorse this final part of his plan. By November 1862, he gained the approval of the Missouri provincial consultors who allowed him to purchase additional land for a college. Four years later, he gained the permission of the superior general of the Society, the Reverend Pieter Beckx, S.J. (1795-1887). Yet, the construction of the college also required the consent of Damen's own consultors and the

Missouri provincial, the Reverend Ferdinand Coosemans, S.J. (1823-1878). Fearing financial incapability, they objected. Upon Cooseman's recall to Rome during the summer of 1867, however, Damen gained the support of the vice-provincial, the Reverend Joseph E. Keller, S.J. (1827-1886) for building the Chicago college. His approbation satisfied Damen's local advisors. Starting the construction at once, Damen completed the college by the summer of 1870.³⁷ Finally, Damen decided to apply for a state charter for "St. Ignatius College of Chicago, Illinois." This incremental decision, which had been under consideration throughout the Missouri province since 1857, concluded with a charter on June 11, 1870. Damen as its first president opened the college on September 5 with thirty-seven students.³⁸ Within five years, the Chicago Jesuits offered a full academic, commercial, and collegiate program following the 1832 Ratio Studiorum and resembling the curriculum of St. Louis University. The college provided Catholic day students with an opportunity to take up Catholic higher education. Moreover, with the demise of the University of St. Mary of the Lake, Chicago's first diocesan college, in 1866, the new college also provided the bishop of Chicago with an educational institution to send his prospective candidates for the priesthood to receive preparatory seminary studies. By 1900, over one hundred of its alumni had entered the Catholic priesthood. These two aims forged the mission of St. Ignatius College during the nineteenth century.

The fourth strategic policy decision occurred at the future DePaul University in November 1897. The Most Reverend Patrick A. Feehan (1829-1902), the first Catholic archbishop of Chicago, invited the Very Reverend Thomas J. Smith, C.M. (1830-1905), visitor of the Western Province of the Congregation of the Mission, to meet with him to discuss some educational

matters pertaining to the archdiocese. During their talk, they devised the founding of St. Vincent's College, a nineteenth century Catholic religious college. Smith recounted the details of this meeting in a November 23rd letter to the Very Reverend Antoine Fiat, C.M. (1832-1915), the superior general of the Congregation of the Mission, who resided at the international headquarters of the apostolic institute then in Paris. According to this letter, Feehan wanted the Vincentians to establish a Catholic college for boys on the north side of Chicago. Furthermore, Smith wrote that this college could serve as a preparatory seminary for the archdiocese, perhaps even leading to the establishment of a theological seminary, a Grand Séminaire.³⁹ When Fiat concurred, a consensus decision had been achieved. Since the elderly archbishop hoped this college could be established quickly, Smith suggested to him that rehabilitating the old parish church to accommodate a collegiate program would facilitate his desire. Besides initiating the practical steps to accomplish this project, the visitor chose the Reverend Peter V. Byrne, C.M. (1846-1932) as its first president. Having been superior and later president of St. Vincent's College in Cape Girardeau from 1888 to 1893 and superior of Kenrick Theological Seminary from 1895 to 1897, he brought both collegiate and seminary administrative experience to bear on the dual mission of the institution. Their combined efforts founded a religious college following the curricular patterns of St. Vincent's College in Cape Girardeau, Missouri and the seminary program at Niagara University near Buffalo.

This decision has strategic importance because it founded a Vincentian college as the first Catholic institution of higher education on the north side of Chicago. While St. Ignatius College founded by the Jesuits in 1870 had accommodated the educational needs of the Catholic community on

the west side of Chicago and sponsored philosophical and preparatory seminary instruction for future priests of the archdiocese, the growth of the Catholic community especially on the north side of the city required another collegiate level institution.⁴⁰ Furthermore, St. Vincent's College offered collegiate and both philosophical and preparatory seminary studies based on the 1884 Third Council of Baltimore's plan of studies for collegiate schools and major seminaries. This enabled students who planned to enter the priesthood to complete their preparatory seminary studies in Greek, Latin, and philosophy with the Vincentians, a community of secular priests whose apostolic mission was to foster vocations to the diocesan priesthood. While the Congregation's major apostolic ministry was the seminary apostolate in Europe, the American Vincentians assumed the task of educating the youth of the Catholic population, since this education constituted a primary need in the American church during the nineteenth century. Only through educating Catholics could the Vincentians encourage students to enter the priesthood. In this way, the community promoted the cultural and economic well-being of the Catholic community and encouraged vocations to the priesthood.

The Early Modern American Catholic University:
DePaul University, 1907 to 1932

On December 24, 1907, President Byrne and nine other Vincentian priests and five laymen petitioned the State of Illinois to recharter St. Vincent's College as DePaul University.⁴¹ In the fifth strategic policy decision which was done in a consensus decision making style, the Vincentians changed their institutional mission because the next Catholic archbishop of Chicago, the Most Reverend James A. Quigley (1855-1915), made two significant decisions concerning seminary and collegiate education in the

archdiocese of Chicago. In 1905, Quigley founded Cathedral College as the archdiocesan preparatory seminary program. Furthermore, Quigley considered allowing the Jesuits to establish their own collegiate program on the north side of Chicago. When the new visitor of the Vincentians, Reverend William C. Barnwell, C.M. (1845-1906), complained how this move infringed upon the designs of the Chicago Vincentians, Quigley informed him on January 24, 1907 that they should revise their plans to compete with the Jesuits and perhaps other religious communities.⁴² Barnwell's death shortly thereafter impeded their response to the change in the relationship between the archdiocese and the Vincentians. However, his successor, the Very Reverend Thomas O. Finney, C.M., who was the first priest faculty member of St. Vincent's College assisted President Byrne in redirecting the mission of the college to meet these challenges.

This policy decision has strategic importance because it redefined the identity and mission of St. Vincent's College. By giving the institution both a new name and university mission, Byrne and Finney as well as the board of trustees instituted a major expansion of the academic objectives of the institution. Replacing the directives from the Third Council of Baltimore for collegiate and seminary education, they chose as their institutional model the charter of the University of Chicago. They intended to establish a Catholic university with the same mandate for scholarship and excellence by utilizing the standard of this great Baptist university.⁴³ This type of mimicry was not unusual during this period of American Catholic higher education. Catholic institutions followed the national movement as American universities changed their graduate studies to conform with the German university model.⁴⁴ Byrne also instituted a comprehensive curricular change following the elective curriculum at Harvard University. In

this process, the Vincentians dropped religious instruction from the collegiate curriculum, while retaining it in the secondary school. They instituted a weekly extracurricular program for Catholic students requiring them to attend Catholic Mass and an hour lecture and student recitations on Catholic theology. Moreover, Byrne opened the university to students and faculty of all faiths. This ecumenical attitude characterized the administrative policy of those Catholic institutions which were attempting to follow the new patterns in American higher education. By this action, DePaul University inaugurated a new direction for Catholic higher education in the Midwest. Although it was the third Catholic university chartered in Illinois, there had been no surviving Catholic institution to claim such stature since the closing of St. Mary's of the Lake University in 1866.⁴⁵ While, the institution lost its primary Vincentian apostolate with the demise of its preparatory seminary program, the Chicago Vincentian community continued the institution as a secondary Vincentian apostolate. Its justification resided in its secondary Vincentian apostolic character: serving the increasing need for education in the immigrant Catholic community. They followed Niagara University and St. John's University in obtaining university status. This development had great significance for the future education of Catholic laity and religious communities in the Chicago area. The genesis of DePaul University began with the changes in leadership at St. Vincent's College and the Archdiocese of Chicago.

Between 1910 and 1920, Francis X. McCabe, C.M. (1872-1948), DePaul's third president, continued this decision by greatly expanded the academic mission of the university. He established and promoted professional undergraduate and graduate degree programs in education, law, commerce, music, and engineering. In the process of implementing these plans, he broadened

DePaul's student clientele by admitting religious and lay women to DePaul's degree programs in 1911 and 1912. As a result, DePaul became the first Catholic institution of higher learning in the United States to educate and to grant degrees to both men and women under its own auspices.⁴⁶ In 1912, DePaul became the first Catholic institution in higher learning in the United States to sponsor degree-related coeducational instruction through its affiliation with the Illinois College of Law. Furthermore, he augmented the university's campus by developing a second location in the Loop of downtown Chicago which increasingly became the major growth center for the new university. By moving beyond the modified elective baccalaureate program and the small engineering curriculum developed during the Byrne and Martin presidencies, McCabe rescued the financially endangered institution by promoting the growth of an early twentieth century Catholic university structure with its emphasis on the liberal arts and professional instruction which became the hallmark of DePaul's educational activities for the next fifty years. Through McCabe's expansionary programmatic developments, the university thus edged away from the brink of fiscal insolvency during the years of 1910 and 1911 and reached relative financial stability by the end of World War I. McCabe achieved this miracle by increasing the enrollments from approximately 150 collegiate students in the 1909-1910 school year to 1,500 collegiate graduate and professional students in the 1920-1921 school year.

The Roman Catholic Magisterial University, 1905-1970

At the University of Notre Dame's Diamond Jubilee in 1917, the Archbishop of Chicago, George Mundelein, mentioned two institutional characteristics which were assuming new meaning at this Holy Cross apostolate during the first third of the twentieth century.

Father Sorin became an American of Americans. In planning the work of the University, he did not cling to the old established lines; rather, he absorbed some of the newness, some of the freedom, some of the clarity of the life and the people of this part of the country, with the result that Notre Dame progressed along new lines: so that today, I know of no other institution which, while it is so thoroughly Roman in its doctrine, is also so completely American in its spirit.⁴⁷

In this period, institutional leaders at all three institutions began to identify more explicitly with the Roman Catholic church's mandate to educate its students in the faith and with the research spirit in American higher education.

An initial summary provides an overview of the next strategic policy decisions at Notre Dame. The Holy Cross provincial and presidential leaders enacted four strategic policy decisions which shifted the educational and apostolic aims of Notre Dame's mission away from the nineteenth century Catholic religious college with its six-year collegiate course leading to a bachelor of arts degree to a new mission model within Catholic higher education. Initially, the provincial administration of the Reverend John A. Zahm, C.S.C. (1851-1921) and the ninth president of Notre Dame, the Reverend John W. Cavanaugh, C.S.C. (1870-1935), encouraged a new intellectual orientation of the university's academic program by adopting aspects of the research movement in American higher education. They also modified the religious orientation of the residential programs. Subsequently, the tenth president, the Reverend James A. Burns, C.S.C. (1867-1940) implemented three strategic policy decisions adhering to these initiatives which revised the mission of the university. First, Burns ended the predominant preparatory school emphasis of the university in 1920. This enabled the institution to concentrate its academic program on collegiate education. In the same year, the president instituted a research direction for the university by implementing an earned doctoral program during the 1921-1922

school year. In this way, Notre Dame embarked on its journey to acquire the stature of other turn of the century American universities. With this action, Notre Dame became the first of the Catholic universities in this study to offer the doctorate. Third, the president upgraded the teaching of Catholic doctrine to conform with Notre Dame's collegiate programs. Going against the constitutions of the Congregation of the Holy Cross, Burns removed the extracurricular classes in Catholic doctrine which had been associated with the residential program from the control of the prefect of religion. These courses were then incorporated within the undergraduate curriculum. With these three decisions, Burns sought to promote the mandate of the American bishops at the Baltimore Councils and the role of philosophy and theology within the university according to Newman's The Idea of a University. Fourth, while Burns intended to reassert a strong collegiate residential program with the building of new dorms, President Matthew J. Walsh, C.S.C. (1882-1963), the eleventh president, emphasized this institutional distinctive character associated with the religious apostolate of the university after Burns's presidency abruptly ended.

Burns and Walsh redefined the mission of the University of Notre Dame with these decisions and actions on the undergraduate and graduate levels. Centered on teaching the Catholic faith as its primary undergraduate goal and offering doctoral studies as its graduate mandate, the mission of the University of Notre Dame may be characterized as the Roman Catholic magisterial university. Setting Notre Dame's course for the next forty-five years, the tenth president's strategic decisions created, what the Reverend Thomas T. McAfee, C.S.C. called, "the Burns revolution."⁴⁸ A strong reaction from the Holy Cross community to his decisions cost

Burns the presidency and diminished the emphasis on graduate studies under future presidents until the 1950s. However, his actions laid the foundations for Notre Dame's contemporary doctorate granting university status.

By the late nineteenth century, a group of Holy Cross clergy led by John Zahm, C.S.C. fostered a new intellectual and research orientation within the collegiate program by adopting certain aspects of the research movement from contemporary United States universities. He encouraged two presidential leaders to direct Notre Dame's academic programs toward a similar institutional mission. Under Zahm's provincial leadership from 1896 to 1906, President John W. Cavanaugh, C.S.C. launched the university's first doctoral programs in 1905. Unfortunately, Zahm's failure to be elected to a second term as provincial permitted Cavanaugh to grant these degrees in the old "in course" manner, i.e., without graduate courses, exams, or completed dissertations. With the election of James A. Burns, C.S.C. to the presidency in 1919, however, the university quickly adopted this American university orientation. He enacted three strategic policy decisions which revised Notre Dame's preparatory and collegiate programs to conform with developments among leading research-oriented universities. Burns hoped to make Notre Dame the Catholic Yale of the West. In the sixth strategic policy decision, Burns decided to eliminate the preparatory course which had inhibited the growth of a modern collegiate program at Notre Dame. He did this in a charismatic decision making style. By freeing the faculty from conducting this course of studies, Burns enabled them to concentrate their efforts on improving collegiate education. This third strategic policy decision at Notre Dame upgraded the instructional aim of the university's mission. In the seventh strategic policy decision of this study, Burns instituted "earned" graduate course

sequences for the doctorate in a charismatic strategic policy decision. He required doctoral candidates to complete all requirements before they received their degrees. Burns's belief in the value of higher education and scholarship prompted both these decisions. With this policy decision, Burns added the research aim to the mission of the university. His educational developments set the future direction of Notre Dame's mission as a doctoral granting university until 1967. Ultimately, Notre Dame expanded these advanced studies in the areas of the humanities, social sciences, and engineering with the growth of federal support to higher education after 1958 because of the Russian scientific threat and after 1965 because of the greater influx of graduate students. These developments laid the foundation for Notre Dame's contemporary stature as the leading Catholic research-oriented university in the United States. Next, Burns turned his attention to the religious apostolic aim of the university's mission.

In the eighth strategic policy decision at Notre Dame, Burns sought to bring a greater intellectual character to Notre Dame's catechetical classes conducted through the residential system. While Cavanaugh had revised some of the religious discipline required of its student body, Burns and several other Holy Cross clerical administrators further altered the traditions of the French boarding school approach by relocating these classes to the collegiate curriculum. In their 1920 censensus, he created a religion department of the university to house these courses. While the content of these new religion courses initially remained the same, Burns's desire to promote the academic quality of these classes proceeded. His rationale for this action came from Newman's argument in his The Idea of a University which maintained that the subject of theology required a central place within the Catholic university's course of studies. These actions

lessened the Catholic educational philosophy of intense religious socialization which had developed during the second developmental period of Notre Dame's mission during the nineteenth century. On the other hand, his actions did not displace the primary position which the religious apostolic aim held within the university's mission. Burns maintained that this aim which centered on the study of Christian religion and doctrine and the formation of a religious and moral character "ought to be regarded as the most important of all . . . studies."⁴⁹ During Notre Dame's third developmental period of its mission, the prominence of the religious apostolic aim within a university setting which affected both curricular designs and faculty instructional mandates thus characterized a new Catholic university mission within Catholic higher education. Alternatively, President Byrne's strategic policy decision to recharter St. Vincent's College in Chicago to DePaul University in 1907 provided a more radical model for Catholic higher education as it adopted the American research university pattern.

While Burns's strategic decisions produced long term gains in the instructional, research, and religious apostolic aims of Notre Dame's mission, his other administrative policies associated with these strategic decisions proved to be disastrous fiscally and threatened the efficacy of its residential tradition in the short term. His "open" enrollment policy beginning in the fall of the 1919-1920 school year produced a student body so large that eventually more than half of the students were forced to live off campus. Deprived of student fees, administrative costs to educate this enlarged student body accelerated. After two years, Burns had led the university to the brink of insolvency. Moreover, most of the students failed to benefit from the religious and moral formation in the residence halls. Similar to the experiences of Presidents Byrne and McCabe

at DePaul University, the extensive changes and fiscal risks resulting from attempts to adopt the standards of the new American university orientation in Catholic higher education through these strategic and administrative decisions brought about Burns's demise. When the provincial chapter failed to elect him to a second term as president, the Holy Cross community demonstrated their assessment of his actions. They elected Matthew J. Walsh, C.S.C. to the presidency of Notre Dame in 1922 to reverse the effects of Burns's decision within the residential system.

Walsh enacted the ninth strategic policy decision by using all its resources to build residence halls. Walsh's charismatic decision restored the religious and moral disciplinary structure which represented the major component within the religious apostolic aim of Notre Dame's mission. Assisted by the revenues of Notre Dame's football success in the 1920s and 1930s, his efforts to rehouse half the student body prevailed during the next ten years. While Burns's decision to remove the religion courses to the academic sphere of the university brought about a greater intellectualization in this aspect of Notre Dame's religious apostolate, Walsh's decision restored the religious and moral inculcation methods derived from the French boarding school and Nineteenth Century Catholic College traditions. The effects of these strategic policy decisions and actions beginning with Zahm and Cavanaugh's decision to inaugurate doctoral studies at Notre Dame in 1905 culminated in establishing a new period in Notre Dame's mission. Dedicated to teaching Catholic doctrine and devotional practice as a primary orientation within their undergraduate course and instituting professional and graduate studies even leading to the doctorate, the University of Notre Dame from 1905 to 1967 may be described as a Roman Catholic magisterial university. This pattern was later adopted by Loyola

University in 1909 and DePaul University in 1932. Indeed, this new Catholic university mission received its greatest explication when Pope Pius XI proclaimed his encyclical on Christian education in 1929.⁵⁰ This Roman design for Catholic education with its pointed recommendations for Catholic higher education became the pattern for American efforts until 1967. Rome's jurisdictional supervision over American Catholic higher education reached its ultimate efficacy when Pope John XXIII declared his competence over all Catholic institutions of higher education, whether they were canonically erected or not, in 1959. However, the effects of the Second Vatican Council undid this ecclesial culture which had created this institutional mission within American Catholic higher education.

Meanwhile, the Chicago Jesuits moved toward university stature. By 1900, St. Ignatius College was the oldest and most successful Catholic college in the Chicago area. However, the neighborhood surrounding the institution had been declining for over ten years. As new immigrant groups moved into the area, the Catholic population began to relocate. Decreasing local student populations and diminishing parish income which subsidized the Jesuit's educational efforts forced them to consider opening a second parish or even moving the school.⁵¹ In the following year, the Jesuit consultors of St. Ignatius College asked the rector-president to inquire if Archbishop Feehan would allow them to establish a new parish within the city.⁵² Their efforts succeeded with the next Archbishop of Chicago, James E. Quigley (1855-1915). Between 1903 and 1905, the eleventh president of the college, the Reverend Henry J. Dumbach, S.J. (1858-1909), conferred about the matter often with the archbishop. As a result, he gave the Jesuits permission not only to establish a new parish but also to move the college to the north side of the city.⁵³

However, the Vincentians at St. Vincent's College on this side of Chicago considered this move a threat to their own institutional vitality. After a year of bitter complaints from the Congregation of the Mission and lay Catholic supporters, Quigley and the Jesuits acquiesced. Instead of moving the college, the Jesuits opened a parochial academy by 1909 on 25 acres of north shore property which they had purchased three years previously.

However, Dumbach realized this expansion enabled the institution to become a university. He begun fund raising efforts in 1906. Moreover, other developments within the city encouraged the Jesuits to seriously contemplate this expansion. Alumni encouraged the development of a law school which opened in 1908. By 1909, the Jesuits affiliated Illinois Medical School. These developments encouraged the rechartering of the college to a university as the tenth strategic policy decision of this study. After the Jesuit consultors gave their concurrence and the superior general of the Society gave his approbation, the twelfth president, the Reverend Alexander J. Burrows, S.J., petitioned the State of Illinois to recharter the institution as Loyola University.⁵⁴ The results of this incremental decision broadened the instructional aim of the institution by expanding its professional programs: the first Catholic school of sociology in 1914, the affiliation of two other medical schools by 1917, the affiliation of the city's largest dental school in 1924, and the establishment of a college of commerce and finance in 1924. This extensive growth resulted in the movement of the College of Liberal Arts and Sciences to the North Shore Campus by 1922.

Besides this academic development, the Jesuits expanded their religious apostolate. Even at the dedication of Loyola's science hall in 1912, Burrows stressed how the apostolic character of Loyola's mission

superceded its other aim. In speaking of its donor, Michael Cudahy, the president said:

In the erection of this building, he has built himself a monument here on the shore of Lake Michigan that will keep his name sacred long after other monuments shall crumble to dust. He has built a monument as a corner stone tells: to "Religion and Science" - "Scientiae et Religioni." It was his express desire that religion—Christian influence—should preside in this university over the teaching of science—a much abused word—often the vehicle of materialism and infidelity.⁵⁵

Greatly concerned to maintain their role in educating Catholic undergraduates in religious doctrine, the Jesuits required students to take a two-hour course each semester on religious practices such as daily Mass until 1917 and an annual three day retreat.⁵⁶ After 1917, the Jesuits instituted a mandatory weekly Mass for all students which lasted until 1962 when students were still expelled for not attending. Neither at the University of Notre Dame or DePaul University were non-Catholic students required to take religious courses as part of their daily course of studies. Moreover, these other schools only requested attendance at religious services once a week. Besides Loyola's intense focus on religious education and practice, the Jesuits fostered preparatory seminary studies and professional theological studies. In the spring of 1921, the fourteenth president of the institution, John B. Furay, S.J., also became the Prefect of Studies for the University of St. Mary of the Lake which was the diocesan school of theology while remaining as Loyola's president.⁵⁷ It demonstrated his desire to assist the archdiocese in educating priests. Jesuits continues to maintain this role in the archdiocese. At the same time, Mundelein decided to support the medical school at Loyola University with diocesan monies. Between 1921 and 1959, the archdiocese provided yearly "subventions", some as much as \$250,000 to maintain medical education under Catholic auspices. The Chicago Jesuits continued to foster their seminary apostolate as they affiliated West Baden College, the Jesuit scholastiate,

in 1934. This institution became a pontifical school of theology in 1945 and remained affiliated with the university until 1981. Moreover, the Jesuit community did assume some of the clerical education for the Archdiocese of Chicago by affiliating its collegiate seminary, Niles College, in 1968. In all these efforts, the Chicago Jesuit community demonstrated its concentrated efforts to foster Catholic education and seminary studies. While the Jesuits at Loyola University extended its instructional aim to include professional studies and maintained a strong religious apostolate, forces external to the institution were requiring the Jesuits to consider the necessity of offering doctoral studies to maintain their new university status.

As early as 1919, the Jesuit college presidents and prefects of studies within the Missouri province encouraged their institutions to revise their academic programs to gain approval by both the North Central Association (NCA) or the Association of American Colleges. These leaders sought to accomplish this for two reasons. First, their adherence to the Jesuit Ratio Studiorum with its mandatory Greek and Latin was forcing a decline in their enrollments. By changing their curriculums to gain the standardizing agencies' approval, they hoped to retain their prominence in Catholic higher education. Second, they did not wish their Catholic graduates who intended to enter professional and graduate programs in non-Catholic universities to be penalized for having a non-accredited degree and therefore failing to be admitted. Besides attempting to secure approval from these external agencies, Jesuit institutions across the country, which numbered more than twenty by this time, sought to coordinate their efforts. With the approval of Superior General Wlodimir Ledocowski, S.J., an Inter-Province Committee was formed in 1921. This committee also

advised Jesuit universities that if they wished to be considered universities, they needed to develop graduate schools and to offer doctoral studies. There was a strong Catholic reason for their encouragement. Catholic high schools and colleges would need a greater number of degreed laity as their growth continued. If advanced studies were not offered under Catholic auspices, future faculty could not be counted on to accept Catholic positions, especially in ethics and psychology. Such degrees provided the means to develop Catholic lay leadership in the academe.⁵⁸

These developments led to the twelfth strategic policy decision which occurred at Loyola University in 1927.⁵⁹ After conferring with President William H. Agnew, S.J. in December 1926, the Reverend Austin Schmidt, S.J., dean of the Graduate School, sought the approval of the NCA to offer the doctoral degree at Loyola University. Their efforts in this consensus decision led Charles Hubbard Judd, dean of the department of education at the University of Chicago, to endorse the Jesuits' attempt to gain the association's support. By requiring the highest standards in graduate courses, exams, language proficiency in French and German, and a completed dissertation, Schmidt was able to secure the granting of the doctoral degree in the Department of Education. Loyola's next president, Robert M. Kelley, S.J., stressed that this type of education enabled Catholic universities to develop Christian scholars as well as satisfy the degree requirements for teachers and faculty which the accrediting associations had determined. After NCA required an institution to offer the doctorate in five areas to be considered a university, Loyola under the presidency of the Reverend Samuel K. Wilson, S.J. initiated the doctorate in history, English, Latin, and philosophy in the 1934-1935 school year. Their efforts launched Loyola University's research aim.

DePaul University also became a Roman Catholic magisterial university with the enactment of the twelfth and thirteenth strategic policy decisions. In September 1932, President Francis V. Corcoran, C.M. (1879-1939) restored required religion courses to the curriculum for all Catholic undergraduate students at DePaul University.⁶⁰ Twenty-five years later, President Comerford J. O'Malley, C.M. (1902-) acquired for DePaul University its official canonical status as a Catholic university on June 28, 1957 after he requested the affiliation of DePaul's Department of Music with the Pontifical Institute of Sacred Music in Rome.⁶¹ Through these charismatic strategic decisions, the administrations promoted academic and religious activities which redirected DePaul's apostolic aim to restore its role as a teaching arm of the Church. Both of these decisions are described together because of their relatedness to this change in DePaul's apostolic aims. With these policy decisions, DePaul University manifested its third developmental period.

These two policy decisions have strategic importance because they significantly affected the university's apostolic aims. Moving away from the early modern American university model which Byrne, Martin, and McCabe had followed, the next three presidents of DePaul University who received their theological training in Rome sought to coalesce DePaul's educational activities with the Church's official teaching responsibilities. The administration wanted to participate in the Church's mission to educate her followers in the faith through academic religion courses by 1932 and promote the study of sacred music through offering degrees recognized by a pontifical institute in 1957. During this period, the administration augmented its diminished apostolic aims to include chronologically promoting research about teaching religion, teaching the Catholic faith, revising

its explicit institutional purposes to reflect a magisterial emphasis, providing greater educational opportunities for Catholic clergy and religious, and denoting its Catholic status through pontifical establishment. Following the lead of Georgetown in 1833, Catholic University of America in 1889, and Niagara University, its sister Vincentian institution, in 1956, DePaul University became the fourth canonically-erected Catholic university in the United States and the thirty-second such university in the Catholic world during 1957.⁶² This largely honorary title indicated the ideological transformation which had occurred in DePaul's religious apostolate since the Depression.

Post-Second Vatican Council American Catholic
University, 1967 to the Present

Nineteen hundred and sixty-seven represented a pivotal year in DePaul's history. Its administration implemented the fourteenth through the sixteenth strategic policy decisions in one year. In the fourteenth decision, the North Central Association approved DePaul University's request to initiate doctoral programs. With the achievement of doctoral granting powers, the Vincentian administration perceived a new role for DePaul University within American higher education. By attaining full university stature, they found many of their Catholic magisterial characteristics no longer consistent with their new aspirations. Affected by tremendous external and internal influences, the administration in the fifteenth decision instituted a comprehensive curricular revision on the undergraduate level in the same year. This change removed compulsory Catholic theology courses for Catholic students and inaugurated academic religious studies courses for all students. The administration adopted an ecumenical focus, following the ideas of St. Vincent de Paul and the Second

Vatican Council. Affected also by changes in federal and state laws and juridical decisions, the Board of Trustees of DePaul University in the sixteenth decision chose to reorganize their governance pattern to include greater lay representation in the same year. These three strategic policy decisions ushered DePaul University into a new developmental period as a post-Second Vatican Council American Catholic university. Greatly affected by the movements within the Catholic church stemming from the council, the administration and board of trustees created a particular mission at DePaul University as a Catholic ecumenical university. Its educational and apostolic aims underwent extensive revision. This period began with DePaul's adoption of the doctoral granting movement.

The fourteenth strategic policy decision occurred at DePaul on November 19, 1963. The Board of Trustees of DePaul University approved a motion from Executive Vice President John T. Richardson, C.M. (1923-), chairman of its education committee, to inaugurate doctoral studies at the university. Three doctoral degree programs in philosophy, psychology, and the biological sciences commenced in September 1967. This incremental strategic policy decision and its implementation culminated a thirty-five year quest for academic quality. After surviving the near financial collapse of the university during the Depression, the DePaul leadership struggled to provide superior academic programs to its constituencies. Greatly affected by major external events which changed the very contours of higher education in the United States between 1944 and 1965, they decided to inaugurate doctoral programs to secure DePaul University's status as a modern American university. Besides Richardson, Presidents Comerford J. O'Malley, C.M., and John R. Cortelyou, C.M. (1914-), promoted the expansion of DePaul's educational aims from its undergraduate,

graduate, and professional teaching orientation to include a research focus typical of other American universities. In retrospect, this vertical extension of DePaul's academic program fulfilled President Byrne's aspirations to create a Catholic university in the modern American university tradition.

This decision's strategic importance resides in the expansion of DePaul's educational purposes. This strategic policy decision forged a new educational aim at the university: research. The doctorate enhanced the character of the university's academic programs, the expectations of its faculty, the quality of its students, and the depth of its library. Externally, DePaul University advanced its position in the academic community by joining the ranks of other comprehensive and doctoral granting universities.⁶³ By achieving this status as a research-oriented university, DePaul received National Defense Education Act (NDEA) funding.⁶⁴ This funding provided research, scholarship, and facility support which DePaul needed to acquire, if it intended to remain competitive with other Catholic and non-Catholic universities. In this respect, this expansion benefited its own institutional image and reputation which subsequently improved the academic standing of its graduates. As the adoption of doctoral studies concomitantly affected how the university leadership perceived the apostolic aims of its mission. Subsequently, the Vincen- tians revised the curriculum in 1967 and reorganized the board of trustees.

The fifteenth strategic policy decision occurred on November 16, 1965. The Board of Trustees of DePaul University approved a new experimental comprehensive or holistic curricular design of its general education and undergraduate studies.⁶⁵ This consensus decision originated from the design of a powerful curricular committee. Chaired by Executive Vice

President Richardson, the committee included: President Cortelyou; the Reverend Patrick O'Brien, C.M., dean of the Graduate School; Dr. Irma Halfter, director of institutional study; and Dr. Gerald Kreyche, dean of the School of Liberal Arts and Sciences. They revised the curriculum according to certain Vincentian ideas and values which the top administrative members of the committee intended to use in reformulating the university's purpose and aims described in its mission statement. They described the new curriculum's institutional distinctiveness, pedagogical theory, and programmatic structure in their April 1964 report, "A Curricular Design for DePaul University."⁶⁶ After they submitted this proposal to the entire faculty for discussion and feedback, the board of trustees approved the design in November 1965 and DePaul College which housed the curriculum in April 1966. However, the administration did not implement this new curricular design until the fall of 1967 after they completed the necessary administrative changes in personnel and calendar and finalized DePaul's mission statement. During this two year period, the effects of the new curricular design reverberated throughout the institution promoting a new mission statement in 1967, a new direction in the theology program, a change in the type of faculty and administration hired, and the expectations of student behavior. In short, this Vincentian curricular innovation played a major role in formulating the distinctive Vincentian character and in redefining the Catholic character of DePaul University.

The rationale for this curricular change focused on the revision of the purpose and the place of general education within undergraduate liberal arts studies. The administration proposed to infuse the liberal education aspects of undergraduate curriculum with DePaul's proposed institutional purpose and aims. Their revision devised a general educa-

tion philosophy and a set of guidelines which reflected Vincentian values and concerns in four major domains of knowledge as breadth concentrations, e.g., theology and philosophy, social and behavioral studies, humanities, and natural sciences and mathematics. They designed this revision to meet the specific needs of incoming freshmen, sophomores, and transfer students through an individual diagnostic instrument and course delivery flexibility. Programmatically, the Schools of Liberal Arts and Sciences on both uptown and downtown campuses including University College, the evening undergraduate college, and the professional schools of commerce, law, and music relinquished the control of their general education requirements which had become increasingly determined by their own disciplinary or specialized mandates. Subsequently, the administration created a new general education instructional division, named DePaul College, for these students which housed these general education studies and maintained the liberal arts undergraduate for its curriculum. DePaul College selected its faculty from the regular departments for its uniquely according to his apostolic values and concerns. In this sense, the Vincentian curricular design represented an attempt to combine a current educational practice with a religious orientation. This curricular model resembled the approach taken by the Jesuit Ratio Studiorum in American Catholic higher education. These considerations point to the importance associated with this policy decision in the history of DePaul University.

This policy decision thus has strategic importance because it produced a major change in the undergraduate academic offerings which directly affected the formal statement of DePaul's purpose, aims and character in 1967. While a comprehensive curricular change is strategic by its very pedagogical importance, the addition of these two factors further denotes

the wide ranging effects that this strategic policy decision had within the university. Various Vincentian administrators wanted to adopt a mission statement which reflected the institution's actual purpose and aims rather than endorse DePaul's ideal traditional Catholic mission statement. They encouraged the creation of a mission statement that described the educational character of the institution as its primary endeavor relegating its religious apostolate to a secondary perspective. As this movement gained more acceptance, the top administration retreated from DePaul's former apostolic orientation which upheld the Roman Catholic magisterial model typical of many Catholic colleges. Between 1967 and 1968, DePaul's administration ascribed to a new ecumenical spirit indicative of the Second Vatican Council. First, the administration adopted a university mission statement which promoted DePaul's Judeo-Christian heritage and Vincentian spirit. Second, DePaul's Theology Department developed an ecumenical direction in religious studies.⁶⁷ At this point, DePaul's specific apostolic aim changed from indoctrinating its Catholic students with Catholic beliefs to presenting religious concepts and values to all students from a Catholic ecumenical academic perspective. Thus, this policy decision is strategic because it changed the institution's undergraduate curriculum, redefined its institutional purposes, and reshaped the character of its Catholic apostolate.

The sixteenth strategic policy decision occurred at DePaul on November 20, 1967. The Board of Trustees of DePaul University formally approved the redesign of the highest governance structure at the university. Both the board of trustees established in 1907 and the Lay Board of Trustees of DePaul University created in 1945 underwent a radical redefinition of their powers and membership. Formerly, the legal board (the administration

used this term to differentiate the boards from 1946 to 1967) composed of ten Vincentian priests and five lay men exercised the traditional governance role within Catholic institutions: assenting to the appointment of the president after his designation by the provincial of the religious sponsoring community, approving the annual budget, acting as a final court of appeals for internal matters, and directing the mission and development of the institution. On the other hand, the lay board of trustees advised the legal board and the administration on financial matters, fund raising, plant operations, and legal concerns associated with the university. With this consensus strategic policy decision, the legal board delegated these managerial oversight responsibilities to the lay board of trustees. While the former legal board of trustees retained their status as trustees and members of the corporation, they designated themselves the Board of Directors of DePaul University with "the authority to elect trustees and to control [their] borrowing power in excess of the million dollars."⁶⁸ After a year, they changed their title to the Members of the Corporation of DePaul University to conform more closely with the charter and Illinois state law. Conversely, the lay board of trustees became the Board of Trustees of DePaul University in 1967. This new board of forty-two trustees combined the former lay board and the members of the corporation. This reorganization did more than reassign the governance roles and assimilate the membership of the two highest governance boards within the university.

Its strategic importance resided in the transference of institutional governance from a predominant clerical board to a predominant lay board. Moreover, the members of the corporation empowered the trustees to be a deliberative governing body rather than merely assenting to the desire of the administration. By granting operational control of the university

to a board composed mostly of laypersons, this governmental change reinforced a long-standing Vincentian desire to maintain at DePaul a strong clerical-lay partnership in their academic apostolate. The responsibility for maintaining this Catholic sponsorship now resided with the Vincentian priest trustees and an expanded lay group. DePaul University thus evolved from being church-controlled to becoming a church-sponsored institution of higher learning. In this respect, DePaul changed its sixty year old governance structure which originated during its early modern American Catholic university period. Although the provincial administration undermined this structure during the Roman Catholic magisterial period, DePaul's administration revitalized its position to conform with the spirit of the Catholic ecumenical university in the late 1960s.

In calling for the Second Vatican Council, Pope John wanted to revitalize the Church's role within the world. When the Catholic bishops of the world forged new doctrinal statements at the Council, such as, the Decree on the Pastoral Constitution of the Church in the Modern World, the Decree on Ecumenism, the Decree on the Apostolate of the Laity, the Declaration on Religious Freedom, and the Declaration on Christian Education, they encouraged new directions for Catholic higher education. Concomitantly, the federal government and courts as well as the state legislatures enabled private higher education to receive public monies, if they maintained certain governance, employment, and admission norms. Both of these external influences brought about great changes at the University of Notre Dame. Attempting to follow the conciliar request for greater lay participation within the apostolates of religious communities and the federal government's tightening eligibility requirements for funding, the Holy Cross leadership, Superior General Lalande, Provincial Kenna, and President Hesburgh, sought

to introduce greater lay participation within the governance of their apostolate. In this way, they hoped to keep the university eligible for federal monies and to safeguard the financial security of the province against any shortfall in university income. In 1967, the Holy Cross leadership and community enacted the seventeenth strategic policy decision in a consensus fashion at the University of Notre Dame. They divested the university from the religious institute and reorganized the board of trustees to include lay participation.⁶⁹ The \$100 million divestiture agreement also separated the university from the possibility of provincial, Roman curial, or papal intervention, while maintaining measures through the statutes and fellows of the university to retain Notre Dame's distinctive character. Under this new governance structure, the leadership wished to emphasize Notre Dame's stature as a university with a research orientation. Revising the priority among the university's aims, the leadership placed teaching and research over the religious apostolate of its mission.

Kenna and Hesburgh made a more formal statement of the rationale for their decision. The Land O'Lakes Statement provided the means. It called for the Catholic university to identify with the contemporary mission of North American research universities as its first priority and then institute effective measures to implement its Catholicity. Furthermore, this statement proclaimed institutional autonomy and academic freedom for Catholic universities. This reversed Notre Dame's forty year stance toward the Roman Catholic Church's magisterium. Instead of following Roman dictates, the Holy Cross leadership developed a critical stance toward the magisterium, reclaiming the right of medieval Catholic universities. In this way, the Holy Cross leadership sought the right to define Notre Dame's Catholic character and policies locally rather than universally from the

Roman curia. However, this revision has not meant that Notre Dame is any less Catholic in its endeavors only that the origin of its apostolic decision making remains with the local Holy Cross leadership rather than with the Vatican.

The consequences of this revision of Notre Dame's governance pattern affected the religious apostolic aim of the university's mission. President Hesburgh sought to implement some ideas associated with this strategic policy decision in the university. First, he gave the Reverend James T. Burtchaell, C.S.C. and later the Reverend David Burrell, C.S.C., both chairmen of the theology department, a mandate to bring an ecumenical character to the theological curriculum in the late 1960s. Reversing this trend in the late 1970s, he asked the Reverend William McBrien, its new chairman, to "re-Catholicize" this department. This has led to the revision of required theology courses from their comparative religious approach to a greater focus on the content of Catholic history and doctrine. Second, he asked Burtchaell as provost in 1972 to devise a strategic plan for the university. Appropriating themes from the 1967 divestiture and reorganization decision and the Land O'Lakes Statement, the provost authorized the 1972 report from the Committee on University Priorities. The COUP report identified three qualities associated with Notre Dame's distinctive character: its Catholicity, its residentiality, and its scholarship. The Notre Dame leadership sought to revise and strengthen its Catholic character as the first priority in its strategic planning. Unable to maintain sufficient numbers of Holy Cross priests or religious in the classroom, Burtchaell sought to hire "articulate" Catholics on the faculty to participate in the Holy Cross apostolate as a way to do this. This policy has resulted in a sixty percent Catholic faculty by

1980--twice as many as DePaul University! However, the increasing research orientation of the university prohibited Holy Cross clergy from gaining faculty appointments. Between 1960 and 1980, their numbers declined from 74 to 34. In effect, this has led to a redefinition of the Holy Cross apostolate within the university from teaching in the classroom to ministry within the residential system. Here, Holy Cross numbers have increased from 34 to 41 during the past twenty years. This trend represented the revision of the Holy Cross apostolate toward a primary focus associated with the "sanctification of youth"; such a return to Moreau's major intent for Holy Cross apostolate had been encouraged by Superior General Lalande who wanted to follow the ideas of the Second Vatican Council for renewal of community apostolates. In this and other respects, Hesburgh changed Notre Dame's apostolic aim by relying on ideas from Cardinal Newman's writings. The university's new relationship to the magisterium, the current character of its theology department, the importance of the religious background of faculty, and the unitive concept of knowledge as a curricular mandate are all Newmanian in origin. Thus, the current religious apostolic aims of the university can best be described as having a Newman orientation, although owing its existence to the pervasive influence of the Second Vatican Council.

The eighteenth strategic policy decision under study occurred when President James F. Maguire, S.J. (1904-) at Loyola University chose to strengthen the medical school during the summer of 1959. Still operating under the Jesuit General Ledochowski's mandates to make Jesuit higher education comparable to other American universities, the Jesuit administration and board of trustees approved in a consensus fashion the construction of a hospital for its medical school to satisfy the requirements of the

American Medical Association (AMA) and the Association of American Medical Colleges (AAMC). The associations had criticized the medical school's inadequate basic science research facility and clinical training program which lacked an integrated teaching hospital. In response, the Faculty-Alumni Committee on Medical School Planning suggested the administration build a hospital. However, the university did not have the fiscal resources to erect both a hospital and a basic science building. Dr. John F. Sheehan (1903-), dean of the medical school, proposed that the university establish the hospital first which would resolve most of the medical school's difficulties and later construct the other facility when funds became available.⁷⁰ Completed with the assistance of extensive federal monies and land by 1969, the 515-bed hospital with its attached medical school and school of dentistry comprised Loyola University Medical Center, the most complex—having the greatest number of schools—Catholic university medical facility in the nation. As a result, the administration expanded its mission to include a public service aim.

The strategic importance of this decision resided in the expansion of the third aim of American universities, namely, public service, to the strategic level within the mission of Loyola University. While all three universities had initiated administrative and operational public service policies, only Loyola University employed much of its institutional resources to improve the health care for citizens in the Chicago area and to provide additional health services to the largest veterans hospital in the nation. Moreover, this emphasis on public service had significant effects on the university's instruction, research, and apostolic aims. Instructional improvements within the professional programs of the medical and dental schools raised their quality. Similarly, these facilities

greatly expanded the research aim of the university: one-third of all doctoral degree production and most of the university research expenditures would be medically related between 1965 and 1980. With these developments, the administration also dismantled the intensified Catholic admissions policies of the medical school which had originated during the Roman Catholic magisterial period. Having relied on funding from the Archdiocese of Chicago, the administration had used the medical school to train a predominant Catholic student body to be Catholic medical leaders within the largest Catholic archdiocese in the world. However, when the archdiocese could no longer meet the university's fiscal need, the administration turned to public funding for the construction and operation of the hospital. Such dependence forced the university to comply with subsequent federal policies. Although the university hospital and medical school retained many of their Catholic policies and values regarding the type of medical care offered to the public, the administration relaxed its admission policies regarding the religious affiliation of its students. The Jesuit administration thus formulated new policies which reflected the greater public role of private higher education and the ideological changes within American Catholic higher education after the Second Vatican Council.

Similar to DePaul University and the University of Notre Dame, the Jesuits at Loyola University revised their governance structure to conform with developments stemming from the Second Vatican Council, the 1966 Horace Mann v. Maryland decision, and the State of Illinois bill for financial support of private higher education in the nineteenth strategic policy decision. As early as February 1, 1967, the President Maquire outlined the specific reasons for a significant change from the all Jesuit board of trustees:

. . . the four principal reasons for Catholic colleges and universities expanding their legal board to include laymen are: (1) to continue eligibility for federal and state aid, (2) the need for similarly vast financial assistance from private sources, (3) the requirement of accreditation agencies that administration and faculty should not also be the policy makers and (4) Vatican II's stress on the role of laymen.⁷¹

However difficulties in agreeing upon the exact form this new governance approach would take between the Jesuits at the university, the provincial and the general of the Society of Jesus effectively delayed an immediate implementation. The first formal step in this process occurred when the Jesuit community incorporated themselves on July 1, 1970 as "The Jesuit Community Corporation at Loyola University." However, when the State of Illinois intended to enact legislation for the support of private institutions of higher education with eligibility criteria similar to the 1971 Richardson v. Tildon ruling, the next president of Loyola, the Reverend Raymond Baumhart, S.J. revised Loyola's traditional governance system to satisfy the Illinois House Bill 1218 and to maintain the Jesuit character of the university. In the nineteenth strategic policy decision, the president decided in a charismatic manner the change to a predominant lay board of trustees with a significant Jesuit representation in January 14, 1971. Baumhart resigned as chairman of the board trustees and became an ex officio member. In his place, the board of trustees had elected John F. Smith, Jr. as the first lay member of Loyola's 100 year old board.

The formal requirements of the state bill still required greater clarification between the university and the religious community. The top administrators's concern over this bill stemmed from the potential of receiving three million dollars annually for students and facilities.⁷² By the end of 1971, the chairman of Loyola's Board of Trustees informed the state that Loyola University had met the requirements for the Illinois

Financial Assistance Act for Nonpublic Institutions of Higher Learning by being the final authority in all educational policy decisions, choice of personnel, and financial management. Not until 1974, did the university finalize a "sustaining agreement" with the Jesuit community at the university which outlined the relationship between the two parties. This document stipulated how the university maintained its historic Jesuit character: (1) the president must be a member of the Society of Jesus, (2) one-third of the members of the board of trustees plus one are to be Jesuits, (3) qualified Jesuits shall be sought for positions at the university, (4) Catholic theology and philosophy will continue to have a "primary place in the curriculum," (5) faculty will be required to respect Catholic beliefs, (6) several top administrative offices will be reserved for Catholics and first preference given to Jesuits, etc.⁷³ Besides these stipulations, the administration of the university maintained its clerical education programs associated with the Archdiocese of Chicago, religious education programs both for students at Loyola and through the Newman Center at Northeastern Illinois University, and new religious master of arts degree programs. In this sense, the major change at Loyola University through this governance reorganization was the locus of final authority. Instead of being linked to the national organization of Jesuit institutions, the Jesuit Education Association, or the general of the Society of Jesus formally, the university and its Jesuits were autonomous. However, in the short-term similar to the experience at the University of Notre Dame, the basic character of the institution changed very little. In this sense, while Loyola became a post-Second Vatican American Catholic university with an ecclesial university character.

Finally, DePaul University removed its institutional affiliation

and status within the official magisterium of the Roman Catholic church in 1974 when this relationship potentially jeopardized DePaul's academic freedom and eligibility for public funding. In so doing, the university asserted its own Catholic character among Catholic institutions of higher learning. This twentieth strategic policy decision occurred in a consensus manner on March 10, 1972. President John R. Cortelyou, C.M. with the support of Vice President Richardson requested Cardinal Gabriel Garrone, prefect for the Sacred Congregation for Catholic Education of the Roman curia, to rescind the canonical erection of DePaul University as a Catholic university. In 1957, the university acquired a special status and relationship to the Church's magisterium. Only three of the thirty-nine Catholic universities in the United States had requested their Catholic status to be defined by Church law.⁷⁴ As a canonically erected Catholic university, the hierarchy officially designated DePaul University as a Catholic institution whose instruction remained consistent with Church teaching. The decree of erection mandated DePaul to conform its instruction in all areas of knowledge with the teachings of the Catholic church. It also required the archbishop of Chicago to be the grand chancellor of the university and to oversee the fulfillment of this requirement. Most American Catholic institutions of higher education preferred not to directly identify their Catholic character with the Church's magisterium. However, this status, relationship, and duty became obsolete with DePaul's new character as a Catholic ecumenical university linked to the new episcopal directions taken during the Second Vatican Council. DePaul's new Catholic character emerged with the rise of the doctorate, the revision of the curriculum, and the reorganization of the board of trustees in the late 1960s. Moreover, this canonical status as the last vestige of the

Roman Catholic magisterial university model threatened DePaul's eligibility for public funding from the federal government and the State of Illinois by 1971. As a result, DePaul's administration began negotiating the rescission of its canonical status. After this request, Roman authorities attempted to intrude into the internal affairs of the university. During the fall of 1972, the Congregation for Catholic Education inquired about the university's relationship with McCormick Theological Seminary, a Protestant seminary operated by the United Presbyterian Church. Under the authority of the Roman congregation, the Pontifical School of Music further attempted to impose new instruction and examination procedures in DePaul's affiliated School of Music in the spring of 1973. These intrusions reinforced the Vincentian administration's urgent need to rescind the canonical status to demonstrate its autonomy from external control and to avoid endangering DePaul's eligibility for public funding. Finally, the Roman congregation acquiesced by removing DePaul University from the list of canonically erected universities in the 1974 Annuario Pontificio. This allowed the university to substantiate its lack of external religious control, to safeguard its public funding, and to freely assert its own Catholic and Vincentian character.

The strategic importance of this policy decision resides in the renunciation of a specific religious institutional status associated with the university's religious purposes. By removing this canonical status which affected the entire university, DePaul University remained a Catholic university without a direct formalized link to the Church's magisterial office. As a result of this decision, this Vincentian institution achieved two essential objectives. It remained eligible for public funding and able to shape its own Catholic character. The DePaul administration wanted

initially to rescind the canonical status to safeguard the federal and state funding. DePaul achieved this by removing its direct link to the Church's hierarchy through its association with the Congregation for Catholic Education. Without this religious entanglement which could dictate or challenge internal decisions made by the administration or the governing boards, the university remained eligible for public monies which became essential to its financial stability. Subsequently, the administration realized this external relationship threatened their freedom to determine their own apostolic purposes and action. With the strategic policy decisions to revise the curriculum and reorganize the board of trustees, the administration had already begun to reshape DePaul's Catholic character. At the time, they did not fully realize how these strategic decisions were redefining DePaul's Catholic character. Yet, when the Congregation for Catholic Education questioned their association with a Protestant seminary, the Vincentians realized their relationship with the Roman congregation interfered with their own academic and apostolic activity. By renouncing this formal relationship, the Vincentian administration regained their own freedom to design the Vincentian community's apostolate in this institutional setting. In this way, they maintained their historic Catholic link to the Church through the Vincentian priests who comprised the members of the corporation, the administration, and the faculty, that is, through the Congregation of the Mission, and the Catholic laity rather than directly under the auspices of the Congregation for Catholic Education.

In sum, these twenty strategic policy decisions at the University of Notre Dame, Loyola University of Chicago, and DePaul University created significant shifts in the teaching, research, public service, and religious apostolic aims of each university's mission (see table 1). These shifts

TABLE 1

TWENTY STRATEGIC POLICY DECISIONS AT NOTRE DAME, LOYOLA, AND
DEPAUL DIFFERENTIATED ACCORDING TO THE FOUR AIMS OF A
CHURCH-SPONSORED OR -RELATED UNIVERSITY MISSION

Teaching Aim:

University of Notre Dame founded as an elementary school in 1842.
 University of Notre Dame began secondary/collegiate studies in 1848.^a
 St. Ignatius College (a secondary/collegiate program) chartered in 1870.^a
 St. Vincent's College (a secondary/collegiate program) founded in 1898.^a
 St. Vincent's College rechartered as DePaul University with its collegiate/
 graduate studies in 1907.^a
 St. Ignatius College rechartered as Loyola University with its collegiate/
 graduate studies in 1909.^a
 University of Notre Dame dropped its preparatory secondary program in 1920.
 DePaul University approved its comprehensive Vincentian undergraduate
 curriculum in 1965.^a

Research Aim:

University of Notre Dame offered earned doctoral studies in 1920.
 Loyola University approved doctoral studies in 1927.
 DePaul University approved doctoral studies in 1963.

Public Service Aim:

Loyola University decided to build a hospital in 1959.^a

Religious Apostolic Aim:

University of Notre Dame established academic religion courses in 1920.
 University of Notre Dame revitalized its residential system in 1922.
 DePaul University reintroduced religion courses in its curriculum in 1932.
 DePaul University accepted the Vatican's canonical Catholic status in 1957.
 DePaul University revised its board of trustees in 1967.
 University of Notre Dame revised its board of trustees in 1967.
 Loyola University of Chicago revised its board of trustees in 1970.
 DePaul University asked the Vatican to rescind its canonical Catholic
 status in 1972.

^aWhile these strategic policy decisions are primarily associated with the development of the teaching or public service aims of these institutions, they also affected their religious apostolic aims, especially the curricular aspects.

created five developmental periods within Catholic higher education in the Midwest (see figure 2). Out of the forty-six presidential administrations under study (see Appendix), fourteen enacted strategic policy decisions which created or changed the mission of the Catholic university in the Midwest.

Developmental Periods of the Mission of
Midwestern Catholic Higher Education

Linear Development of the Mission of Each Catholic
University with its Historical Antecedents

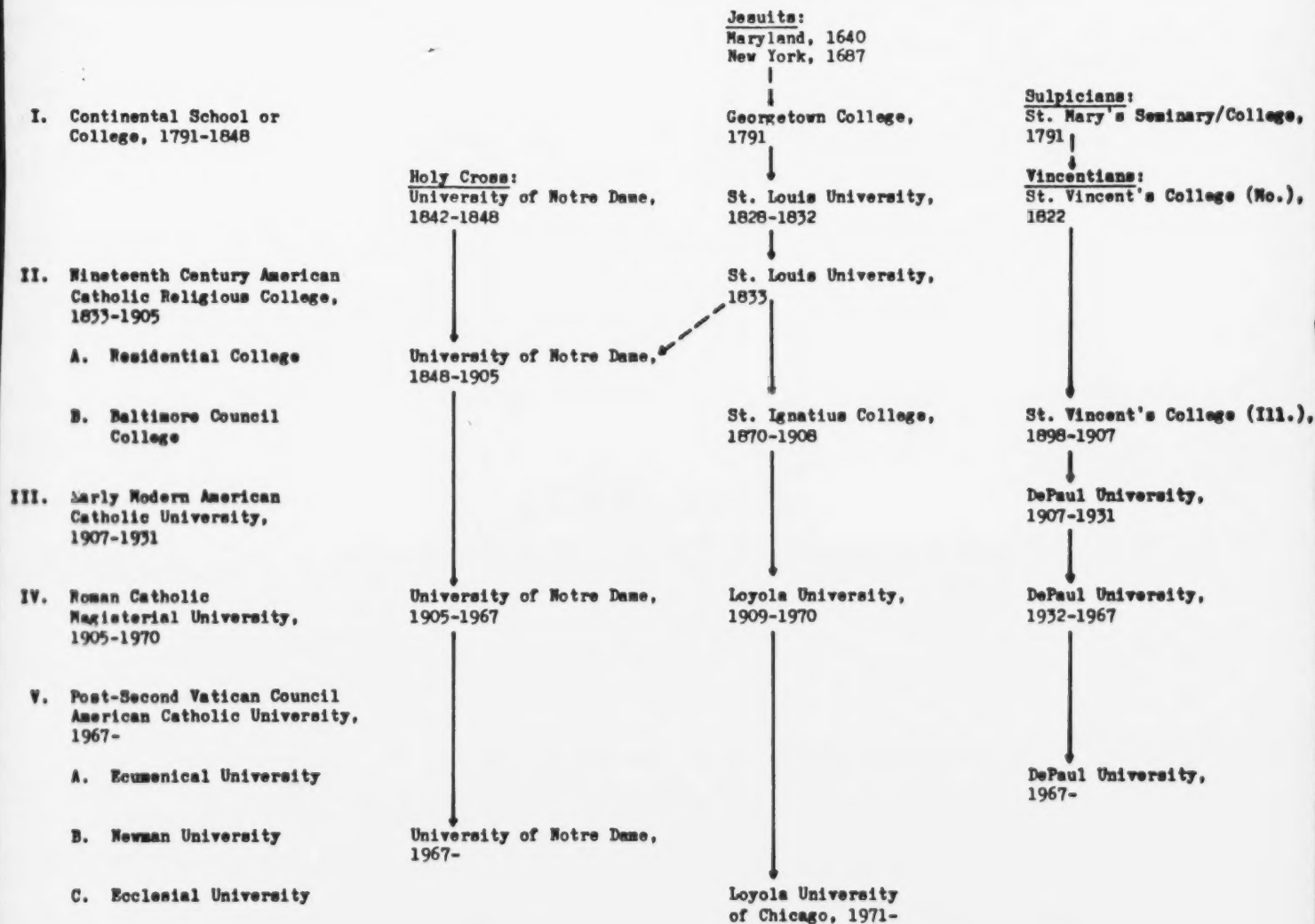


Figure 2: Historic Missions of Midwestern Catholic Higher Education with their Antecedents to 1980

IV.

There are six major findings from this investigation. First, presidents have been effective at the strategic policy level which confirms the research of the effectiveness school (Stokes, 1959, Kerr, 1963; Blau, 1973; Baldrige, 1978; Cleary, 1979; Benezet, Katz, Magnusson, 1981; Rusman, 1982; Kauffman, 1980, 1984). Presidents have introduced or changed significantly the teaching, research, public service, and religious apostolic purposes or aims within the missions of their institutions. As a study of successful strategic policy decisions, this investigation showed that presidents took advantage of external or internal opportunities or blunted similar threats which brought about the evolving mission of their institutions. These institutions thus moved from their primary, secondary, or collegiate educational orientations during the nineteenth century to comprehensive and doctoral granting institutions of the twentieth century.

Second, presidential effectiveness at the strategic level, i.e., decision making which defined the purposes of the organizations within its environment and affected downward administrative policy development following the ideas of Balderston (1974) and Shirley (1978), was demonstrated in 14 of the 46 presidential administrations studied. This confirms the contingency theory (Vroom, 1984) which maintains effective decision making requires the necessary congruence of environmental opportunity, adequacy of institutional resources, and leadership responsiveness. Thus, only some presidential administrations had the opportunity to initiate or change the aims of their institutions' mission. In most cases, effective presidential leadership remains confined to administrative and operational policy level initiation and

development. In this sense, the assessment of presidential effectiveness must consider the organizational level of policy making in which the president operates when evaluating his or her performance.

Third, this study discloses that presidential strategic policy decisions in 16 out of 20 cases--4 decisions were made by persons other than the president--determined the purposes of an educational institution⁷⁵. For example, 8 strategic policy decisions created the instructional aims of these institutions; 3 decisions began their research aims. These decisions took from two to twenty years to complete. This surprising result demonstrated the issue-specific (Baldrige, 1978) and long-term character of issues or problems as various internal constituencies sought to resolve the matter.

Fourth, the extensive lifespans of these decisions--often bridging two or three presidential administrations from their choice, implementation, and outcome phases--point to the necessity of using historical methods to ascertain the effectiveness of presidential strategic decision making. This finding explains why Cohen and March found the presidents during a very chaotic period in American higher education as having little effect on "shaping the long-run position" of their institutions. They failed to differentiate the various levels of policy formation within these institutions and the appropriate expectation for effective leadership (Goodchild, 1986).

Fifth, these 20 strategic policy decisions revealed various inherent presidential decision making styles: 7 charismatic (single) decisions, 10 consensus (collegial) decisions, and 3 incremental (coalitional) decisions. Only one decision might be classified as dysfunction or the "garbage can" model, as Cohen and Marsh defined it.

DePaul's 1967 decision to inaugurate its doctoral program took almost twenty years to enact. Its minimal outcome during the following fifteen years may point to it as a nonproductive decision. In large part, this occurred because of the administrative ambivalence. On the other hand, the maturation of doctoral studies at least at Notre Dame and Loyola took between forty and fifty years. Therefore, DePaul's minimal outcome at this time may only disclose the consistency of this pattern. Otherwise, the existence of nineteen successful decisions over 150 years points to the power of presidential authority at the strategic level at least in Catholic higher education which confirms a tentative position of Cohen and March regarding Catholic presidencies. On the other hand, this finding questions their dysfunctional description of the college or university presidential decision making in general, especially as they did not control for the level of decision making, e.g., strategic, administrative, or operation, in this study. Furthermore, charismatic decision making represented the predominant style of the nineteenth or early twentieth century presidents.

Sixth, this study had a significant limitation regarding the generalizability of presidential effectiveness to other institutional types within American higher education other than Catholic higher education, which follows the insights of Baldrige (1978) about the necessity of controlling for institutional type. Nevertheless, this caution does not detract from the existence of presidential power and effectiveness in shaping institutional missions within the largest group of private American universities. A necessary next step is employing this methodology at other private and public universities to determine whether this conclusion applies.

Concerning the scholarly importance of this study, several points should be noted. First, this investigation demonstrates the effectiveness of presidential decision making during various periods of American higher education. By analyzing actual strategic policy decisions within the policy history of these three universities, it described how presidential strategic formation created and shaped institutional missions during their 150 year evolution. In this respect, second, it supports the effectiveness school of presidential leadership by analyzing the history of institutional policy. This overturns the contentions of the ineffectiveness school, especially Cohn and March, by demonstrating that their data had been too episodic, i.e., limited to one particular period in the development of higher education, too abstract, i.e., failing to differentiate various policy levels within the presidential span of control, and too dependent upon attitudinal responses which represent current feelings rather than actual short- or long-term policy outcomes. Third, it represents the first historic investigation of presidential leadership and strategic policy formation from a comparative case method within the study of American higher education.

APPENDIX

COLLEGE AND UNIVERSITY PRESIDENTS WITH THEIR DATES OF OFFICE

1. University of Notre Dame
du Lac, 1842-1985

Edward F. Sorin, 1844-1865
 Patrick Dillon, 1865-1866
 William Corby, 1866-1872
 Auguste Lemonnier, 1872-1874
 Patrick J. Colovin, 1874-1877
 William Corby, 1877-1881
 Thomas E. Walsh, 1881-1893
 Andrew Morrissey, 1893-1905
 John W. Cavanaugh, 1905-1919
 James A. Burns, 1919-1922
 Matthew J. Walsh, 1922-1928
 Charles L. O'Donnell, 1928-1934
 John F. O'Hara, 1934-1940
 John Hugh O'Donnell, 1940-1946
 John J. Cavanaugh, 1946-1952
 Theodore M. Hesburgh, 1952-

2. St. Ignatius College and Loyola
University of Chicago, 1870-1985

Arnold Damen, 1870-1872
 Ferdinand Coosemans, 1872-1874
 John DeBlieck, 1874-1877
 Thomas H. Miles, 1877-1880
 Thomas O'Neill, 1880-1884
 Joseph P. Zealand, 1884-1887
 Edward A. Higgins, 1887-1891
 Thomas S. Fitzgerald, 1891-1894
 James F. X. Hoeffler, 1894-1898
 John F. G. Pahls, 1898-1990
 Henry J. Dumbach, 1900-1908
 Alexander J. Burrowes, 1908-1912
 John L. Mathery, 1912-1915
 John B. Furay, 1915-1921

William H. Agnew, 1921-1927
 Robert M. Kelly, 1927-1933
 Samuel K. Wilson, 1933-1942
 Joseph M. Egan, 1943-1945
 James T. Hussey, 1945-1955
 James F. Maguire, 1955-1970
 Raymond C. Baumhart, 1970-

3. St. Vincent's College and
DePaul University, 1898-1985

Peter Vincent Byrne, 1898-1909
 John Joseph Martin, 1909-1910
 Francis X. McCabe, 1910-1920
 Thomas Francis Levan, 1920-1930
 Francis V. Corcoran, 1930-1935
 Michael J. O'Connell, 1935-1944
 Comerford J. O'Malley, 1944-1964
 John Robert Cortelyou, 1964-1981
 John Thomas Richardson, 1981-

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⁹Balderston, pp. 114-17.

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²²Insights from various authors have been synthesized to create this model. Most valuable insights have come from: Ibid., pp. 3-348; Paine and Naumes, pp. 1-133; Clark, pp. 150-220; Cope, pp. 19-54; Barry M. Richman and Richard N. Farmer, Leadership, Goals, and Power in Higher Education (San Francisco: Jossey-Bass, Inc., 1974), pp. 72-336.

²³Both the University of Notre Dame Archives and the Provincial Archives for the Congregation of Holy Cross have a fifty year ban on their material. Any material after 1930 was restricted. Fortunately, some members of the religious community and the administration provided documentation and insights which overcame many of these difficulties. Similarly, Loyola University of Chicago's board of trustees minutes were unavailable to me after 1922. However, the university administration and the provincial administration of the Society of Jesus assisted in providing other necessary material.

²⁴This open-ended interview entails five main perspectives: (1) a discussion of the strategic events which the investigator chose, (2) a discussion about the role that the interviewee may have had in any of the selected events, (3) the inclusion of any internal or external decisions which the interviewee may think had an important effect upon the mission or structure of the institution, and (5) an inclusion of any other significant persons who might be helpful to the interviewer in the investigation.

²⁵Peter Winch, The Idea of a Social Science and its Relation to Philosophy (London: Routledge & Kegan Paul Ltd., 1958), pp. 131-36; Dale H. Porter, The Emergence of the Past: A Theory of Historical Explanation (Chicago: University of Chicago Press, 1981), pp. 130-56.

²⁶Edward Sorin, "Chronicles of Notre Dame du Lac, Indiana from the Year 1841," trans. J. M. Toohey, C.S.C. [Written Copy], pp. 30-32, University of Notre Dame Archives, Notre Dame, Indiana (hereafter, cited as UNDA); Garnier Morin, C.S.C., From France to Notre Dame (Notre Dame, Ind.: Dujarie Press, 1952), pp. 148-50.

²⁷Celestin de la Hailandière to Basil Moreau, 7 October 1842, Curia Generalizia di Santa Croce, Rome, Italy. The letters from General Curia used in this investigation are typed copies of the original correspondence which have been verified as conforming to the manuscripts.

²⁸Arthus J. Hope, C.S.C, Notre Dame: One Hundred Years (Notre Dame, Ind.: University Press, 1943), pp. 50-52.

²⁹Meeting of the Council of Professors on August 31, 1844, "First Volume," Notre Dame Miscellany, UNDA.

³⁰Petition of Edward Sorin, Urban Monsimer, Francis Gouesse, Finton Morse, Francis Cointet to Celesti Hailandiere, 21 February 1847, Sorin Papers, Box 3: Early Archives, File 1: Brothers' Lists-1842, UNDA.

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³²Frederick Rudolph, The American College and University: A History (New York: Vintage Books, 1974), pp. 241-306; Laurence R. Veysey, The Emergence of the American University (Chicago: University of Chicago Press, 1965), pp. 57-120.

³³Philip Gleason, "American Catholic Higher Education: A Historical Perspective" in The Shape of Catholic Higher Education, ed. Robert Hassinger (Chicago: University of Chicago Press, 1967), p. 17.

³⁴Rudolph, American College, pp. 44-109; Philip Gleason, "The Curriculum of the Old-Time Catholic College: A Student's View," Records of the American Catholic Historical Society of Philadelphia 88 (March-December 1977):101-22.

³⁵Arnold Damen, S.J. to John B. Druyts, 10 March 1857, John B. Druyts Papers, Missouri Provincial Archives of the Society of Jesus, St. Louis, Missouri (hereafter, cited as MPA).

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³⁸Thomas Smith, C.M. to Antoine Fiat, C.M., 23 November 1897, Vincentian Letters (Microfilm: Series A, Roll #2, Letter #413), DeAndreis-Rosati Memorial Archives at St. Mary's Seminary, Perryville, Missouri (hereafter, cited as DRMA).

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⁴⁰Articles of Incorporation of DePaul University, State of Illinois, December 24, 1907, DePaul University Archives, Chicago, Illinois (hereafter, cited as DPUA).

⁴¹James E. Quigley to William Barnwell, C.M., 24 January 1906, William Barnwell, C.M. Papers, DRMA.

⁴²By comparing the two charters, one may note how the leadership at St. Vincent's College utilized the charter of the University of Chicago. They deleted any Baptist references by replacing them with the word "Vincentian." Other than this change, there are no substantive differences between the two charters. For the charter of the University of Chicago, see: Frederick T. Gates, "An Historical Sketch," in The President's Report: July, 1892 - July, 1902 (Chicago: The University of Chicago Press, 1903), pp. 503-5, University of Chicago Archives, Chicago, Illinois.

⁴³Power, History of Catholic Higher Education, pp. 235-37.

⁴⁴Bishop William Quarter, the first bishop of Chicago, founded St. Mary's of the Lake University in 1844; Garraghan, The Catholic Church in Chicago, pp. 210-16. The Viatorians at St. Viator's College in Bourbonnais, Illinois received a state charter for a university in 1874. However, they never instituted this design within their institution; Helen M. Larken, "Catholic Education in Illinois," Illinois Catholic Historical Review 4 (January 1922):339-54.

⁴⁵Francis X. McCabe, C.M., "Catholic Education and its Supporters," The Catholic Educational Association Bulletin 8 (November 1911):109.

⁴⁶*Ibid.*, p. 111.

⁴⁷Power, History of Catholic Higher Education, pp. 142-43.

⁴⁸Cited by Arthur J. Hope, C.S.C., the "The Educational System of the Congregation of Holy Cross, Indiana Province, 1842-1893," Bulletin of the Educational Conferences of the Holy Cross 24 (December 1956):38.

⁴⁹Thomas T. McAvoy, C.S.C., "Notre Dame, 1919-1922: The Burns Revolution," The Review of Politics 25 (October 1963):431-50.

⁵⁰Hope, Notre Dame, pp. 167, 257.

⁵¹Claudia Carlen, F.J.M., ed., "Rappresentanti in Terra," The Papal Encyclicals, 1903-1939 (New York: McGrath Publishing Co., 1981), pp. 355-60, section 16-53.

⁵²R. A. Shaffel, S.J. to Joseph Grimmelsman, S.J., 11 January 1900, Grimmelsman Papers, MPA; J. R. Tehan, S.J. to Joseph Grimmelsman, S.J., 19 March 1902, MPA; Garraghan, Jesuits, 3:458-59.

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⁵⁴James E. Quigley to Henry J. Dumbach, S.J., 1 November 1905, Dumbach Papers, MPA; "Conventio inita Archiepiscopum Chicagiensem inter et patres Societatis Jesu," 14 March 1906 [copy of document], File: Chicago: North side, MPA.

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⁵⁷Bulletin of Loyola University 1917-1918, LUCA; Bulletin of Loyola University, 1918-1919, p. 11, LUCA.

⁵⁸Catalogue of St. Ignatius High School, 1923-1924, p. 13, LUCA.

⁵⁹Minutes of the College Presidents and Prefects of Studies of the Missouri Province of the Society of Jesus, Meeting of April 14-15, 1919, pp. 1-3, Kane Collection, Box 10, Folder: M1.34, LUCA; Albert C. Fox, S.J. to [Members of the Catholic Education Association], 24 May 1920, James A. Burns, C.S.C. Personal Correspondance, Box 3, UNDA; Paul A. Fitzgerald, The Governance of Jesuit Colleges in the United States, 1920-1970 (Notre Dame, Ind.: University of Notre Dame Press, 1984), pp. 6-10; Minutes of the Inter-Province Committee, Meeting of May 16, 1926, n.p., and February 27, 1927, p. 3, Kane Collection, Box 10, Folder: M1.32, LUCA.

⁶⁰Agenda and Minutes of the Graduate Council, Meeting of January 14, 1927, Samuel K. Wilson, S.J. Papers, Box 26, Folder: 13, LUCA; Minutes of the Annual Meeting of the Deans of the Chicago and Missouri Provinces, Meeting of December 29-30, 1933, pp. 3-4, Jesuit Education Association Papers, Box 1, File: Central Region Dean's Conference, 1928-1940, Chicago Province Archives of the Society of Jesus (hereafter, cited as CPA); Minutes of the Jesuit Education Association, Meeting of April 23, 1936, p. 1, Jesuit Education Association Papers, Box 2, File: Central Region Dean's Conference, 1928-1960, CPA.

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⁶⁴Charles A. Quattlebaum, Federal Educational Policies, Programs, and Proposals (Washington, D.C.: United States Government Printing Office, 1960), pp. 3:119-45, 159-62.

⁶⁵DePaul University's Board of Trustees approved a comprehensive revision of the curriculum on November 16, 1965; Minutes of the Board of Trustees, November 16, 1965, Office of the Secretary of the Board of Trustees, DePaul University (hereafter, cited as DPU). Following the work of Arthur Levin, the Carnegie Foundation describes a "comprehensive" change as one in which the curricular change supplants an existing structure with a completely new system which has a unified and coherent philosophy of education. Carnegie Foundation of the Advancement of Teaching, Mission of the College Curriculum: A Review with Suggestions (San Francisco: Jossey-Bass Publishers, 1977), pp. 256-57.

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⁶⁷Minutes of the Religion Department, March 6, 1958, Departmental Meetings Papers, DPUA; Minutes of the Theology Department, March 16, 1959, Departmental Meeting Papers, DPUA; "Undergraduate College," DePaul University Bulletin, Vol. 71 (No. 3, 1968-1969), p. 17.

⁶⁸Patricia Ewers, Donald Dewey, Jerry Goldman, Julio Padella, Edward Schillinger, and Milton Shulman, "Final Report, Committee on Governance and Administration, DePaul University--Self-Study, August 6, 1976," pp. ii-1, Office of the Vice President for Academic Affairs, DPU.

⁶⁹"The 1967 Agreement between the University of Notre Dame and the Indiana Province of the Congregation of Holy Cross," Personal copy of David E. Schlaver, C.S.C., Office of the Director of Campus Ministry, University of Notre Dame, Notre Dame, Indiana.

⁷⁰Summary of the Minutes of the Meetings of the Subcommittee of the Faculty-Alumni Committee for Medical School Planning, June 15, 22, and 29, 1959, pp. 5-9, General Collection: Medical School, Box 1, LUCA.

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⁷²Raymond Baumhart, S.J. to Robert F. Harvanek, S.J., 14 January 1971, Box 4: Loyola University 1971, File 3: Relationship between Loyola University and Jesuit Community, CPA.

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⁷⁴The other canonically erected Catholic universities in the United States are: Georgetown University in 1833, Catholic University of America in 1889, and Niagara University in 1956. See: Annuario Pontificio 1983 (Vatican City: Vatican Library, 1983), pp. 1466-474.

⁷⁵Of the twenty strategic policy decisions, only four were made by persons other than the top administrator: (1) Visitor Smith founded St. Vincent's College in 1898, (2) Dean Schmidt inaugurated doctoral studies at Loyola University in 1927, (3) Vice-President Richardson encouraged the Vincentian curricular design at DePaul in 1962, and (4) Vice-President Richardson's effort to rescind its canonical Catholic status in 1972. Of these four decisions, three involved their respective president's approval. Only Smith's decision did not follow this pattern; yet, in effect, he was the acting president of the college for four months until Byrne arrived. The efficacy of presidential authority in strategic policy decisions demonstrates the general assumption that Catholic presidents play the major role in directing their institutions as opposed to other private or public universities. Presidents, such as, Sorin, Burns, and Hesburgh at Notre Dame; Damen, Burrowes, Wilson, Maguire, and Baumhart at Loyola; and Byrne, McCabe, Cortelyou, and Richardson at DePaul, represent educators who brought about great institutional change. They exemplified the great man tradition within organizational settings. In this respect, clerical members of the Holy Cross, Jesuit, and Vincentian institutes have dominated the strategic policy decision making of their universities. This may be explained by their almost complete holding of leadership positions within the governance bodies and administrations of these institutions until recently.

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